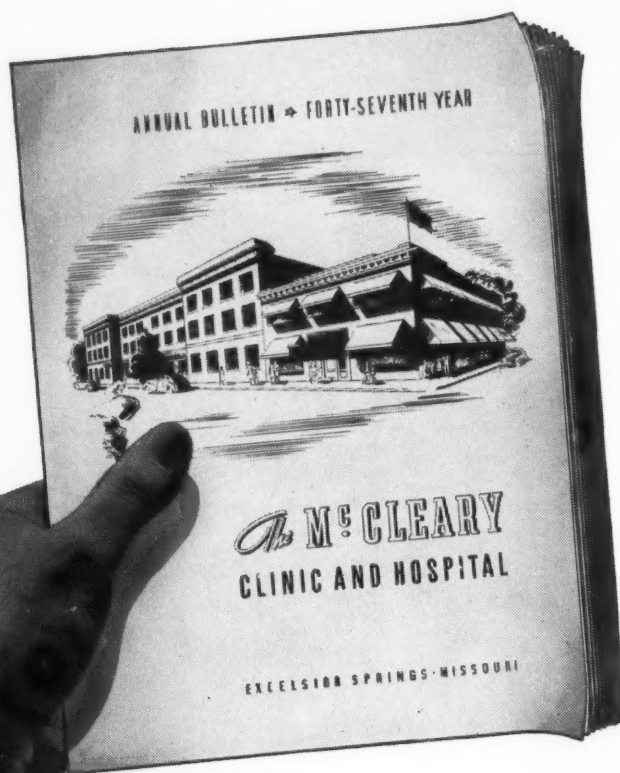


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Among Those Present

John B. Kennedy (*The Forgotten Word*, page 19) has been an outstanding radio personality for twenty-four years. He may currently be heard in a number of programs on the Mutual network. Mr. Kennedy left St. Louis U. during World War I and served with Herbert Hoover's American Relief Administration. Hostilities over, he worked on a number of newspapers before joining *Collier's* as managing editor. From there he went to broadcasting to become the spotlight figure he is today. He lives in Mamaroneck, N. Y., has two daughters and plays golf.

Kathryn Witherspoon (*They're After Your Teen-Agers Now!* page 22) sold her first short story at 7. It appeared on



the editorial pages of the *Nashville Banner*. She has followed up *Opus 1* with numerous other short stories, articles, editorials, book reviews, poetry and a novel. "But," she states, "my odd-moment output has not startled the world

half as much as the world has startled me . . ."

After leaving Vanderbilt U. she worked for the *Banner*, the *Nashville Times* and the *Kingsport (Tenn.) Times*, respectively, that is. She began doing publicity work while in Nashville, moved to Miami and now lives in New York where she is working for Wertheim Advertising Associates.

Robert Walker (*Don't Neglect Non-Projected Visual Aids*, page 85) is the editor of *Christian Life*. "One of the reasons

why I took such fiendish delight in turning out a piece on non-projected visual aids," he reveals, "is that more than once I have been caught short with a burned-out bulb or a balky projector. If you have ever had a restless audience of



400 plus a number of busybodies asking all sorts of silly questions, you'll know what I mean." He admits his experience with non-projected visuals is quite local: "We have five children and one of our rather frequent devices employed to make evening devotions interesting, is the use of charades in which biblical stories are enacted. If you don't think they are realistic get anywhere within a block of our Chicago home on any of those nights and you will be beautifully convinced that at least for sound effects, we can out-project any projection device invented."

Then Mr. Walker makes a remark that is at the very least, revolutionary. It is like a little boy saying he dotes on sulphur-and-molasses; like Mother saying she loves to wash a mess of dirty dishes; like Johnny declaring he gets a big kick out of doing his homework. For every writer we've heard tell about flatly states that he hates

his craft, that he dreads the very thought of sitting down in front of his typewriter and staring at the blank sheet of paper therein on which he must now peck out undying prose. Yet, without batting an eye, Mr. Walker states: "Writing is not only my profession, but my hobby, my chief delight, my life, and the thing that next to God, my wife and my children, I like best." The italics and the amazement are ours!

O. C. Dawkins (*Louisville Points the Way*, page 30) is one of those men through whose veins runs not red blood but printers' ink. Mr. Dawkins has been a newspaperman all his life, starting out as a cub reporter on his hometown paper, the Monroe (La.) *News-Star* which was published for a spell by his father. He rose to city editor here and then went



on to North Carolina where he hung his hat for eleven years in the newsroom of the Asheville *Times*. At present he is with the Louisville *Courier-Journal*.

Harry L. Jewell (*How Long Will the United States Be United?*, page 89) counts among his blessing the presence of a matriarch in the family.

She is his maternal grandmother, now in her 102nd year. "From her," he declares, "we realize the character, the ideals, the purpose of those from whom we have received the torch. She personifies what Christianity means in loveliness and zest of living for others. And with each of her years there comes a crescendo in this service. She was a blessed wife and mother; as a grandmother and great-grandmother, she continues this role."

Mr. Jewell attended Harvard Law School, was admitted to the Michigan Bar and now practices in Detroit. In addition to his wide-spread legal activities, he has delved into chemistry and come up with some new vitamin discoveries. Further, he has invented a number of mechanical gadgets for which patents are pending.

Ganse Little, who writes the thought-provoking sermon, *In Praise of Lip Service*, page 34, has been pastor of the Broad Street Presbyterian Church, Columbus, Ohio, since 1940.



His previous pastorates were in Pennsylvania, Maryland and New York City. Dr. Little was born in Springfield, Mo., received an A.B. from Wabash College, a Th.B. from Princeton Theological Seminary and did post-graduate work at Union Theological Seminary. He is a director of McCormick Theological Seminary, a trustee of Wilson College, and a member of Phi Beta Kappa.

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ANSWERS

Questions

Henry Wallace

• Do you think that Henry Wallace is a Communist? Certainly the Communist Party supports him. Isn't that the same thing as being a Communist?
SPRINGFIELD, ILL.

S. P. B.

I do not think that Henry Wallace is a Communist. I do know that the Communist Party openly supports his candidacy and that he frankly accepts the support. As to whether this is as good as "being a Communist" is a matter of personal opinion.

• What do you think of Henry Wallace's protest against the recent arrests of leading Communists, including Chairman Foster? Do not these arrests out-Russia Russia?
CHICAGO, ILL.

B. M. S.

Mr. Wallace had the American's right to make the protest, but the arrests certainly do not out-Russia Russia. Those arrested were released on bail. They are free until called for trial. Reasons for their arrest will not be known until that time, but in such matters the F.B.I. has made few mistakes. What would have happened in Moscow in a comparable situation is easily imagined! What is happening every day in the satellite countries is a matter of record. We shall refuse to be panicked and we shall not abdicate our own civil liberties, but let us not close our eyes to appalling, brutal facts.

Those 300 Clergymen

• You consider the call of 300 Protestant ministers for American youth to refuse to register for the draft a breach against law and order, democracy and freedom. Could not the liquor people just as logically say that your attacks upon them and their business constitute a breach of law and order and defiance of the voice of the majority? Why not be consistent?

ATHOL, MASS.

C. F. A.

Never in connection with my opposition to the liquor traffic have I advocated anarchy or sabotage of democratic institutions and laws. When we were fighting to maintain the 18th Amendment, we said to those who opposed prohibition: "Change it if you can, obey it until you can." CHRISTIAN HERALD and the writer are against liquor advertising and we shall continue to do our bit to make such advertising illegal,

but we do not advocate lawlessness in this or any other crusade. We are consistent.

• Did the 300 clergymen who urged American youth not to register for the draft also include in their statement these four specific courses of action proposed by Philip Randolph, chairman of the League for Non-violation and Civil Disobedience Against Military Segregation: (1) Open refusal to register; (2) Quiet ignoring of registration; (3) Registration but refusal to be inducted; and (4) feigned illness, fake dependents and other subterfuges?
GIRARD, OHIO

F. M.

These were not included in any statements that I saw issued by the 300. However I imagine that at least the first two would be supported by these clergymen. I do not believe and I refuse to believe that the last would be advocated by these clergymen.

The Virgin Birth

• I think your answer to the virgin birth question is crude. Neither Jesus nor Paul made mention of it, why should we make it crucial? I am a retired Methodist minister. To deny a missionary a license who does not believe in the virgin birth is arbitrary. Millions rejoice in His new life who never took time to inquire into the validity of the virgin birth. Is it still true that all who trust in Him pass from death into life?

LIMERICK, MAINE

A. E. W.

Yes, to that last. The answer to which the above correspondent refers appeared in our July issue: "If your church believes in and teaches the virgin birth of our Lord (and you don't believe it) then I certainly wouldn't send you to the mission field. Frankly I wouldn't ask the Board to send me!" I still stand on that. But I appreciate the argumentative letter of this Methodist clergyman—and I believe in the virgin birth.

Prayer and the U.N.

• I feel that God has been left out of the United Nations. What chance is there for success when the nations can't even pray together?

TORONTO, CANADA

A. M. H.

Prayer in the United Nations is "out" because of the Russian veto. All other countries have at least this in common—belief in one God. But we who pray

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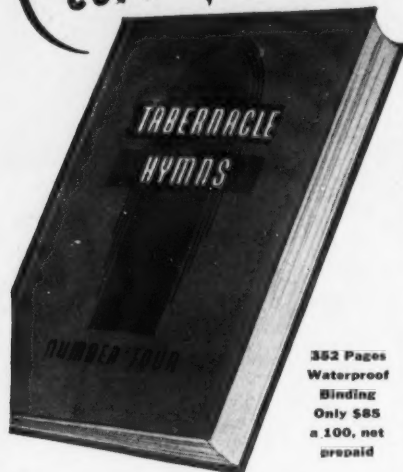
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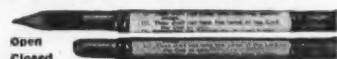
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Fermented Wine

• *Why is fermented wine served at communion service for Protestants in the chapel at naval air bases, when there are young men attending those services, whose church, such as the Methodist, serve unfermented wine only?* CAMBRIDGE SPRINGS, PA. MRS. W. L. R.

I am sending this letter to the Chiefs of Chaplains Admiral Thomas and Major General Luther Miller. A reply to this question will appear in a later issue.

Freethinker

• *Did you read the article in the June issue of "Pathfinder" dealing generously with "Freethinker" Joseph Lewis? Do you think this anti-religious, anti-God article should appear in the magazine's Religious Department? The article uses the word "discrepancies" in referring to the story of the four chaplains whose pictures appear on the new stamp, and the editor of "Pathfinder" leaves the matter so incomplete that almost any inference is justified. Is Lewis questioning the courage of these four men of God? What do you think?*

BAKERSFIELD, CAL.

R. G. H.

First off, I think that my correspondent should write to the editor of Pathfinder. As one of Pathfinder's subscribers I have done so. Otherwise, the question itself suggests what I think and how I feel.

The Tobacco Question

• *I have read somewhere that tobacco is like coffee—good for some, not so good for others and completely bad for a few. Is it a scientific fact that there are people who can never learn to smoke? May not the answer to the tobacco question be right here?*

As to the answer to the tobacco question being "right here"—well, sister, I wouldn't count on it! There are people who just can't learn to smoke—"all nature rebels." I am not sorry for them. Tobacco advertising, especially cigarette advertising, along with liquor advertising, has reached heights (or should we say depths!) that raise serious social questions. But smokers, and chain smokers particularly, are becoming increasingly disturbed. They know what is happening to them.

Personal Interpretations

• *I am a Sunday-school teacher and try to keep my peculiar personal beliefs and convictions out of my interpretation of the meaning of Christ's death . . . there are many interpretations in my denomination. I wish to be consistent*

and at the same time faithful to my church and pastor. What do you think? RACINE, WISC. J. S. C.

First, I advise that you talk to your pastor as frankly as you have written to me. I find my "personal interpretations" very like your own. (I wish that every church were filled with members and Sunday-school teachers with the spirit of this correspondent.)

The Ministry—A Soft Job?

• *A very influential man in this community—and particularly influential with young people—charges that preachers are generally men looking for soft jobs. He loses no opportunity to belittle the Church and her ministers. What do you say to this?*

Well, here is a case where the act of one man speaks louder than my words. Paul A. Lease, a \$20,000-a-year sales manager in York, Pa., resigned his job to become pastor of the Evangelical United Brethren Church in Hughesville. His present salary is \$2,000 a year. The Central Pennsylvania Conference of the Evangelical United Brethren Church gave this story to the public at its recent annual session.

War Memorials

• *Our church has been asked to allow the erection of a war memorial on a plot of ground it owns. The congregation is divided. Some say we should do it, some say it would glorify war and we shouldn't do it. What do you think?* E. JAFFREY, N. H. F. H. B.

Certainly our Baptist church should be happy and honored to have such a memorial erected on the "Baptist Common." No, you are not glorifying war—you are remembering those who gave their lives to "the last full measure." Whatever may be said about war itself, those who died did not make it, did not want it and if we forget them now, then I say God pity us. Our beloved dead have not died in vain unless we live in vain. They died to give us the chance to win the peace. Let your memorial stand for that.

Chivalry Dead?

• *Is chivalry dead, the old-fashioned masculine fine art, and have we women killed it by insisting upon equality?*

When recently I discussed this question with a friend, he observed, "No, we only express it in new ways. Sir Walter Raleigh spread his coat, we light her cigarette!" A woman who fractured her ankle while running for a bus expressed her appreciation of the courteous gentlemen who made the connection ahead of her. "Why," she said, "he stepped over me instead of on me. Wasn't he thoughtful?" No, chivalry is not dead, but it certainly does express itself in new ways.

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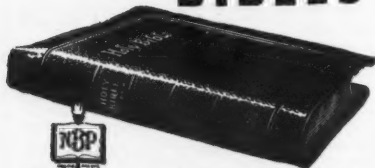
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A Layman Looks at the Bible

By WALTER FERGUSON

OF THE countless books written, thirty million have been printed; and among those thirty million one, and one alone, is perpetually the world's best-seller. That book, of course, is the Bible. No other has had such popularity and no other has had so many readers.

Yet ignorance of the Bible is widespread and profound. Do some people keep Bibles as amulets and charms, without reading them? Do others place them on shelves as decorations and dust catchers, intending someday to look into them but never getting around to it? Do pious people and professional evangelists dish them out to an indifferent public who toss them contemptuously aside? Do others read the Bible faithfully, as mill horses grinding meal, with no conception of what it really means?

Such questions might run on indefinitely. The answer is always yes.

And, because of these more or less unintelligent uses of the Bible, many a prospective reader is suspicious of the Book and unwilling to give it even careless examination—quite unaware that the Bible has more vitality, humanity, and timeliness than all the current best sellers put together.

Part of this suspicious attitude is due to prejudice and part to sheer laziness. Many a man persuades himself that the Bible is merely a manual for professional religious workers. The layman is not supposed to understand it; therefore why bother about it? Let the priests and rabbis and preachers struggle with its innumerable references and cross references, its interminable repetitions, and its tiresome precepts. Let the specially trained wrangle over its seeming contradictions and absurdities. The layman has other things—more profitable things—to do.

I hope I may be pardoned for taking a certain grim satisfaction in hearing once of a *New York Times* correspondent who was put into jail by the Japa-

nese and permitted no book except the Bible. After his release, he rushed into print with loud outcries about the "wonderful new book" he had discovered! Most people, alas, would see nothing amusing in the situation. They too would read the Bible only if put into jail. At other times it would seem dull and stuffy.

All this ignorance of the Bible is bad enough, but worse still is the attitude of an army of people who read the book and do not want to understand it. They enjoy the luxury of some special theory that clearly distorts and misrepresents every page, and they will fight tooth and nail to defend their misrepresentation to the last ditch. Dozens of religions have been built on such pivots of peculiar interpretation. Often the people who take up such notions seem to be suffering from a mild and harmless form of insanity. When people go crazy, they frequently do so over Shakespeare, sex, science, and the Bible.

One of the most irritating and harmful forms of misinterpretation is found in the prophecy "fiend" who sees Hitler and Mussolini scowling from the pages of prophecy, and interprets the red dragon of the Apocalypse as the Japanese. To such a reader each clash of arms is the battle of Armageddon and each dictator is the Antichrist. In the last century it was Napoleon; in this, it has been the Kaiser and Stalin and Mussolini and Hitler. And always a certain crowd follows with open mouth and bulging eyes, getting out of the Bible advance information on tomorrow's headlines.

Extreme "modernists," frequently with the very highest motives, have carried on this sort of thing in a more subtle way, cutting at the roots of the Book as if they would rob it of its power and glory and dismiss it as an interesting relic of a vanished past.

(Continued on page 104)

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Sunday School Lessons

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver

• **Sunday, October 3rd**

A LIBRARY OF RELIGION

PSALMS 119:97-105; JOHN 20:30, 31;
II TIMOTHY 3:16, 17

FOR THE LAST three months of this year our lessons will survey the Bible as a whole. The general title for the series is "The Literature of the Bible." We will be assigned lessons on Bible biography, law, history, wisdom, drama, prophecy, poetry, parables, and letters. The variety of these titles gives a clear picture of the broad areas covered by the Bible. We need survey courses for we confine our study, so often, to particular passages. We may forget that any single verse or passage must be interpreted in the light of the whole teaching of the Book. When I was a student in theology I was told to use "the analogy of faith" in interpreting Scriptures. That means that there is a great unity of thought and purpose that binds together the sixty-six books of the Bible. Single verses may be found to teach almost anything. Each verse must be understood in the light of the whole faith as revealed in the whole Bible. This present lesson is an introduction to the three month's study.

Martin Luther wrote, "For several years I have read the Bible through twice in every twelve months. It is a great and powerful tree, each word of which is a mighty branch; each of these branches I have well shaken, so desirous was I to know what each one bore and what each one would give me. And the shaking of them has never disappointed me." "Oh how I love Thy law. I muse upon it all day long," was the witness of the Psalmist. Yet he had only a small part of the Scriptures now available to us. Dr. Luccock suggests that just reading the Bible, without a particular purpose, such as writing a sermon, or preparing to teach a lesson, is like the use of a hazel branch to find water. He writes, "That is the fascinating mystery of the Bible. We come across things at places which are the beaten path of centuries, at words that are as familiar as our own names, and yet we see some truth and relationship that we have never seen before." "Musing" over the Bible is too much neglected.

The Bible is the record of God's dealing with mankind. It is history. It is biography. As such it is deeply interesting reading. Truth is often more romantic than fiction. But the Bible is

much more than interesting reading. Carl Becker wrote that history is intended "to enlist the experience of mankind in the service of its destiny." We learn by our own experience. Some of us can not seem to learn any other way. That is our loss for it means many a slip and stumble and many a bruised and broken toe. How much wiser to learn from the experience of others. How many pitfalls our nation could avoid if it were aware of the implications of its own history. The Bible is the history of human relationship with God, and we can never find peace and happiness until we solve that relationship. To read the Bible with responsive heart is the one way to reconciliation with our Father God.

ANNE MORROW LINDBERGH writes beautifully. It is much more than sympathy with the difficult experiences through which she has gone that leads us to read what she has written. This is her tribute to the Bible: "Bible stories are so simple that they are like empty cups for people to fill with their own experience and drink for their own need over and over again through the years." That is the secret of a helpful approach to the Bible. We find ourselves in every story. We read of weak, well-intentioned folks like us; we see their successes and their failures; we discover how God has loved and redeemed them; and we find that we have been reading about ourselves. To read the Bible is to look into the mirror of God's Word.

John gives us the purpose of his Gospel in John 20:30, 31. It comes near the end of the book but could well have been his introduction. It does more than introduce this one book, for it offers the real purpose of the whole Bible. The solution to our problem of relationship with God is to believe that Jesus is the Christ, the Son of God. Of ourselves we can not apply the teachings of the Bible in our own lives. We need the redeeming power of Christ. We need the forgiveness that He has found for us. He is the Light of the World, and the Light of the Bible. We can not approach any part of this great, good Book without His guidance. We will not have read the Bible in any saving way until we have knelt before Jesus Christ and joined in the creed of St. Thomas—"My Lord and my God."

Books have exerted mighty power in
(Continued on page 110)

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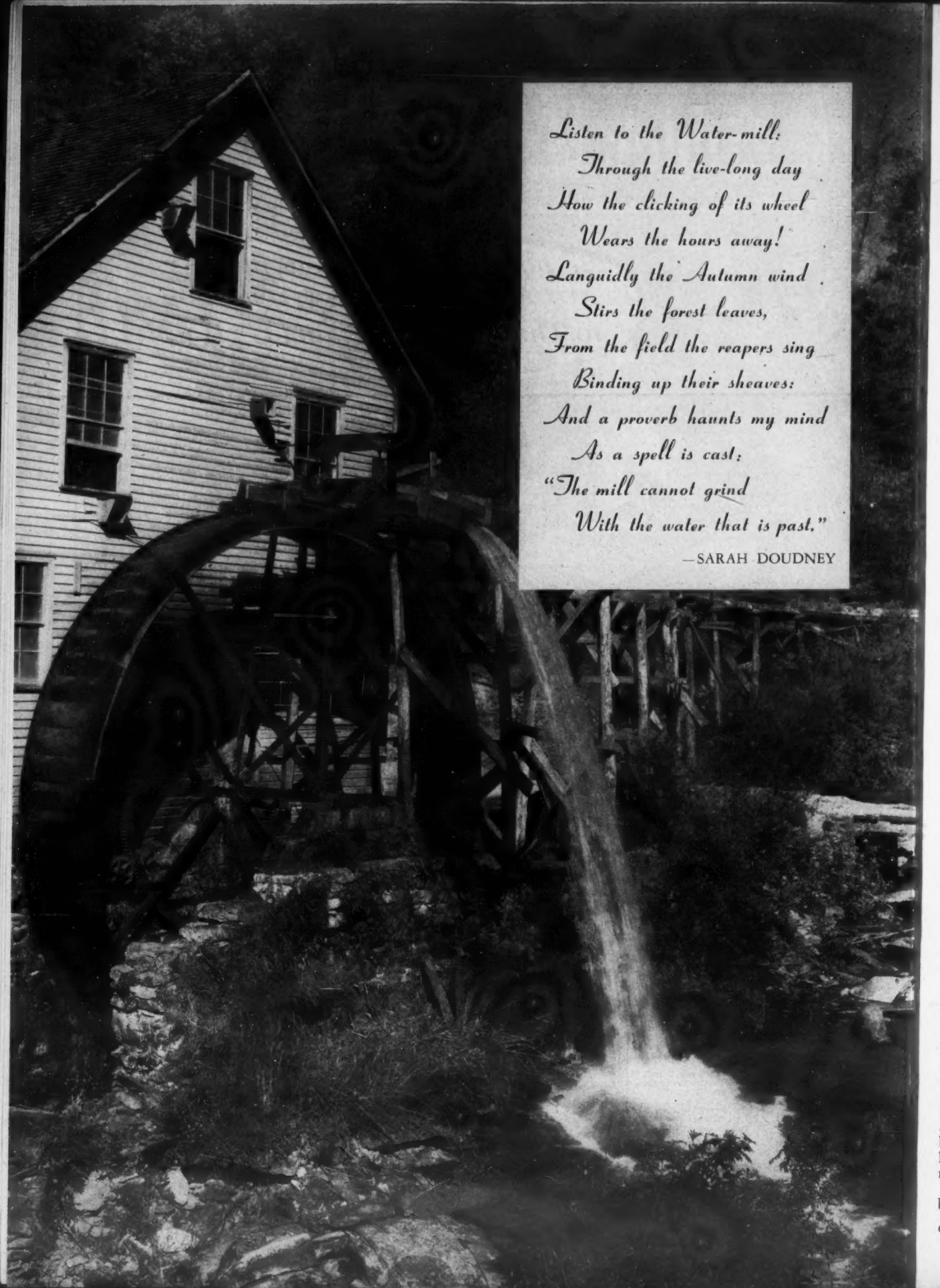
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How the clicking of its wheel
Wears the hours away!
Languidly the Autumn wind
Stirs the forest leaves,
From the field the reapers sing
Binding up their sheaves:
And a proverb haunts my mind
As a spell is cast:
"The mill cannot grind
With the water that is past."*

—SARAH DOUDNEY



● AT HOME ●

SPIES, ETC.: Somehow, this reporter can't work himself up into a righteous lather over the Great Spy Thriller now being played with the whole country for an audience. What's new about spies? What's new about Russia having spies within our borders? Is there anyone in this country who does not believe that *we* have spies in Russia?

Espionage is not limited to the years of hot war. Every major power in this world is spying on every other major power, constantly. It's been going on for years. It went on all through the war. Nobody takes any chances, with things as they are. Nobody trusts anybody, internationally speaking. That's why we're all trembling like a lot of frightened sheep, from Moscow, Russia, to Moscow, Idaho.

What is wrong here is the manner in which we are trying to hunt down the spies, and to tell the public about them. The cloak-and-dagger tactics of the mythical "secret police" has given way to partisan, Congressional investigation. It's ridiculous. Spies just aren't caught that way, and never will be.

But votes are caught that way!

WINDOW-JUMPER'S: This commentator very much distrusts about 95 percent of the "testimony" before Congressional investigating committees and the Un-American Activities inquisition. What they say there leads us to think that the various committees and investigators have managed to round up the finest crop of liars since Baron Munchausen told his whoppers.

But having said that, it must also be said that where there is smoke, there is fire. We also distrust those agents in our midst who are pushing people out of windows, or "protecting them" in kidnapped custody. Window-jumping isn't limited to Czechoslovakia; it has come to New York, in the person of a certain Mrs. Kosenkina, a Russian schoolteacher whom the Russians would very much like to get back to Russia. Then there is Mr. Samarin, also a teacher, who doesn't want to go back, either, and who (to date) hasn't had to hunt for an open window. He may!

What happens in Russia is Russia's business. What happens here is ours.

Forget the spies: like the poor, they will be forever with us. But remember the open windows—and the fact that the murderous war between White and Red Russia rages within the United States. All the world is Russia's parish; they will do anything anywhere.

Further, we are puzzled by another angle: by those U. S.-born Americans who have sold out to Russia, who excuse everything the Russians do and who condemn nearly everything the Americans do. They are not just tolerant fellow travelers; they are traitors within the gates. It's one thing for a Russian to come here and ally himself with Russian forces; it is quite another thing for an American to supply the Russian with a knife to stick in his own country's back!

It is the American fellow traveler we're worried about. The FBI will take care of the spy—but who watches the native-born assassin?

CAMPAIGN: By the time you read this you will be ear-deep in the presidential campaign, listening to charge and counter-charge, promise and prediction. May heaven have mercy on your ears!

The major party candidates are already at it, making their first speeches. Mr. Truman blasted the record of the 80th (Republican) Congress, and the special session of that Congress. He will travel in a private railway car—the Ferdinand Magellan!—into the hinterland. He will blast Republican inaction, wherever he speaks; he will call the "red scare" a "red herring" drawn across the American scene by his opponents to make folks forget the high prices and bad housing.

Mr. Dewey will also have his private car and train; he will go from coast to coast, speaking "extensively." He will point to the "degeneracy" of the Democrats, holding that the Democratic party has just fallen to pieces, and is in no shape to continue in power. He will stress the need of new blood in national politics—new "young" blood.

If Truman gets it, he will have a hostile Congress on his hands; he will be in the position of Herbert Hoover, who couldn't do very much with a Congress that just didn't like him or want him. If Dewey gets it, he may have a Republican Congress—and he will also have a party badly divided. There are

progressives and stand-patters in the Republican party; they will fight. And Taft and Dewey haven't kissed and made up, by a long shot. The public holds the bag, win who may.

Courier's predictions have been about 50-50 right and wrong, in the national political arena. Here's his prediction on the November ballot-battle: Dewey will win, but not by the huge majority that was taken for granted six months ago. Wallace: He will fizzle. That convention in Philadelphia, televised and radioed, made him and his party look worse than Coxey's army.

VOTES: South Carolina has tried three methods to keep the Negro from voting: (1) They excluded all but whites from the polls; (2) the Carolina Democrats made the polls a private clubhouse, holding for themselves the right to choose whom they would allow to enter; (3) this year they required all voters (Negro and white) to swear to their belief in "social and educational separation of the races," and to make vocal their opposition to the Fair Employment Practices law. This year nearly 30,000 Negroes voted in South Carolina; the man they backed ran a poor third. *But*, they voted!

That 30,000 represented about 10 percent of the total vote. Negroes in South Carolina make up 43 percent of the state's total population. Those figures are worth careful thought. So is the spectacle of the Negroes voting in such force, and to such little effect, after all these years. It all leads one to wonder whether the Negro at the polls is such a threat to "white supremacy" as we have been led to suppose.

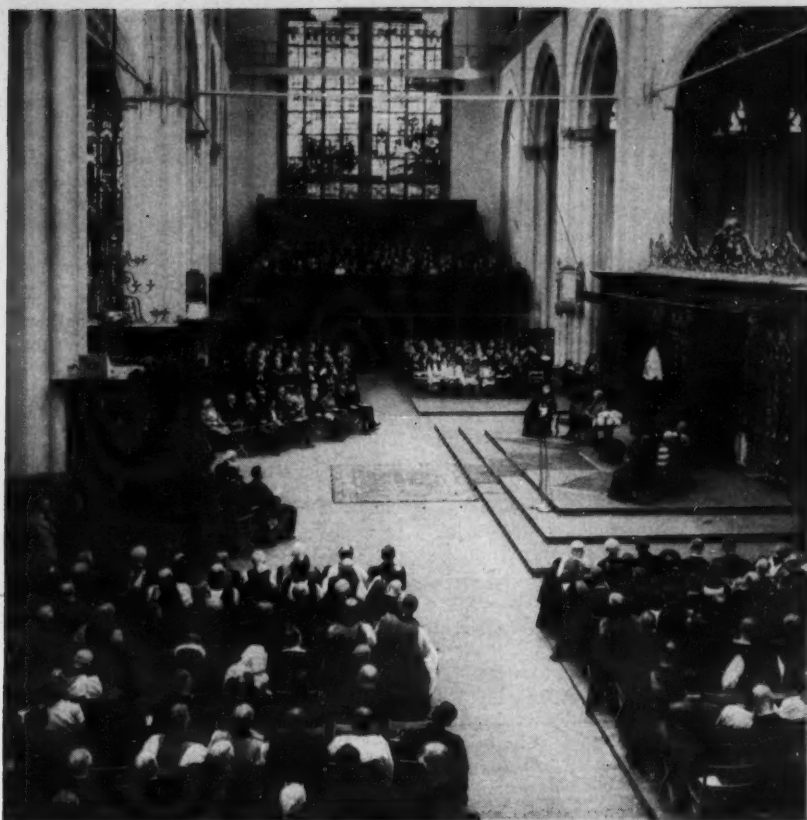
Above all, at least for those of us living in the North, it is worth noting that the South is moving ahead and not backwards on this racial problem. We've said it before and we say it again: it might just be that if we in the North would leave the South alone, the South would work it out. And while we're leaving them alone, we might go to work on our *own* Negro problem!

FOOD: Worried about how you'll eat next year? Read this:

The corn crop this year will be 3,506,000,000 bushels, or thereabouts—the bumper crop of all time; wheat should measure about 1,284,323,000 bushels—the second highest crop on record. Soya, rice, peanuts and pecans will be sharply up, too.

Now if we can only stop the profiteers who will surely try to make us pay too much for it. . . !

COURIER'S CUES: Sweden is laying mines in her waters, fearful of war. . . . The cost of campaign trains for presidential candidates will run into thousands of dollars; 75 percent of it is pure waste; one third of the entourage could



ASSOCIATED PRESS

More than 3,000 attended the opening service of the First Assembly of the World Council of Churches in the Nieuwe Kerk, Amsterdam, Holland, Aug. 22.

stay home and we'd miss nothing. . . . Look for the United Nations' biggest showdown in history at the Paris meeting which opened in September. . . . Seventy-five civic, religious and school organizations are building a big lobby for civil rights and anti-Communist legislation. . . . Top level foreign experts are saying, "No war this year." . . . Stalin is losing out in the Balkans, fast. . . . Peron and Franco are in a deal to revive Spanish mines and industry. . . . The U. S. and Russia are in deadly cold war for Far Eastern rubber. . . . Hollywood has scheduled 23 new gangster, crime films. . . . Class I railroads showed a 100% gain in operating income for June over same month last year, yet rate of return on property investment is below the rail companies' desired 6%. . . . Television manufacturers planning to build more than one-and-a-half million sets, valued at \$400 million retail, next year.

• ABROAD •

CRACKS: Put yourself in Stalin's place. Try sitting where he sits, thinking. What would you be thinking?

You would certainly be thinking of Germany—where, in the Soviet zone, factories are closing and the whole economy is near collapse and where the Soviet's own Socialist Unity party

has condemned the Russian blockade! You would be thinking of Czechoslovakia, where the stubborn Czechs refuse to join Russia's armies, and Russian soldiers desert! You would think of Poland, where there are signs of cracks in Soviet unity; of Yugoslavia, where Tito still stands up to the Kremlin; of Iran and Greece, where Communist revolts have fizzled. Of even China, where Eastern Communists are developing symptoms of Tito's rebelliousness.

It isn't a very pretty picture—for Mr. Stalin. He knows that since the war his troops hold not one inch more of land than they won in the fighting. He knows he cannot win economically against a West getting stronger by the hour. He still has the strongest army in Europe—but with such trouble within his kingdom, will he dare use it?

He will have to risk an appeal to arms within the next few months, or retreat. That's the choice that faces him today. What would you do, in this situation?

Poor Mr. Stalin!

DANUBE: Losing as they are all over Europe, on the military front, it must be granted that the Russians have handed the British, French and Americans a licking on the diplomatic front in the recent Danubian Conference at

Belgrade. These three Western nations have been told to go back in the corner and sit down, and it looks as though they would do it.

The Danube is 1725 miles long, running from the Black Forest to the Black Sea: 350 miles of it has been under American control. What the Americans and their two allies wanted at this conference was a free, open Danube, controlled by a council on which would sit their own representatives, and Austrian representatives as well. By a vote of 7 to 3 (most of the voting was 7 to 3), these four Western powers were denied such seats on such a council.

Well—why not let the Russians have it? What will they do with it, short as they are of cargo to ship on the Danube? And what would we do with the Danube if we got *complete* control—so long as it runs through Soviet-dominated territory? We would hold a moral victory, and nothing more. We might as well hold the Volga!

PARIS: The Palais de Chaillot in Paris is ready: the big white stone palace, built originally for the 1937 World's Fair, will house the United Nations meetings this month. The meetings will last from eight to twelve weeks; 1200 staff workers, fifty percent of whom will be recruited in Paris, will help the delegates as they settle down to wrangling over a dozen knotty international problems. One of those problems will surely be: "What shall be done with the Italian colonies?" Something *must* be done: the year of waiting on this question, specified in the treaty with Italy, is over in September.

This writer thinks he could save the delegates a lot of time. He has the answer: give the colonies back to Italy, with the proviso that there be international airports built within them. Look at them! Half, and maybe more, of the land in Libya, Italian Somaliland and Eritrea is unproductive and all but useless. The people (total, 2,965,000) are poorer than poor. To develop the land and lift the standard of living among these people would take billions. The principal importance of the area is strategic, nothing more.

But—watch it! Russia will kick up a fuss in the U. N. over the Italian colonies, a fuss that may make the world tremble. It will be a smoke-screen to hold back action on other, more important matters. Such is life in the U. N.

REFUGEES: We hear a lot about displaced persons in Europe, and a lot more about the desperate need of the homeless Jew to find a place to lay his head in Palestine. But who knows much about the 300,000 refugee Arabs in Palestine who have been driven out of their homes by the shifting tides of Arab-Jewish war, and who present a spectacle quite as sad as any to be seen

in Europe or the Far East?

These 300,000 are hungry and without roof; who will take care of them? The International Refugee Organization is discussing their situation, but to date it has taken no real action. The British have offered to send tents and money to the amount of \$400,000—a drop in the bucket. And, most important of all, the Arabs in and about Palestine are completely unable to help.

That last fact is significant. We have predicted in these columns, at least twice before, that the Arabs cannot win this war against the Jews. For Jewry is world-wide, with tremendous resources in money and materials; the Arabs are poverty-stricken, and their friends abroad become fewer and fewer. Money talks, in a war—and there is no Midas in all the Arab host.

The fighting is important, yes; but success in battle depends always upon the success of the financiers behind the lines. Arab victories on the fighting front are few; their victories on the economic front, to date, are absolutely nil!

KOREA: Not always have American diplomats covered themselves with glory; not every time, in every crisis, have we Americans done the right thing. Forty-three years ago, at the infamous Treaty of Portsmouth, we had a big hand in selling little Korea into bondage to the Japanese. It was and is one of the worst diplomatic sins in our history.

This last month, we atoned for that, at least in part. By force of arms we have whipped Japan, and now by diplomatic force we have moved mountains to help Korea establish her first republic. It was appropriate that president-elect Syngman Rhee and his cabinet took oath of office on the third anniversary of the surrender of Japan.

Vive the republic!—and may we help it through its cradle days. Korea is not yet able to stand alone; a Russian-trained army of perhaps 200,000 men stands as its rival in the north; the republic has no army worth mentioning. But it has our backing, and the backing of the U. N., and within its own borders a fierce love of liberty to build upon.

May there never be another Portsmouth!

● CHURCH NEWS ●

AMSTERDAM: In our zeal for unity, this reporter may have been, now and then, a bit too pessimistic over movements in that direction. This month, looking at Amsterdam, no man can be pessimistic about the wide-spread longing for a united front in Christendom. For to Amsterdam we have just seen 150 Protestant and Orthodox denominations in 40 countries send 2,000 delegates to study ways and means of attaining that front.

Aye, some refused to have anything to do with this First Assembly of the World Council of Churches. Russia and the Communist-dominated countries, the Roman Catholic Church, the Southern Baptist Convention and the Lutheran Missouri Synod stayed away in a splendid isolation. But mark this down in your notebook: the Old Catholic Church of Switzerland, Belgium, France and Hungary sent their men, and so did the Polish Catholics!

What did the delegates accomplish? A lot. There were no miracles wrought; did anyone expect miracles? But a much-needed missionary work in understanding and fellowship was accomplished; few events in modern church history have stirred such high hopes as Amsterdam. The church, the *world* church, has laid here the basis of a world community of faith, and stressed a common humility before God. It has stressed one faith in one God for one world. *Only the church could have done that.*

Do you know of any other basis for world peace?

NEW MEXICO: Folks keep writing us to find out what's happening in Dixon, New Mexico, where an embattled neighborhood fights the domination of their public schools by Roman Catholic nuns.

The latest word from Dixon tells us that the case goes to court on September 27; this is the court hearing originally set for October 11. The hearing should take several days.

The nuns in the *public* school have refused to sign new contracts for the ensuing school year, and a layman has been made principal of the public grade and high schools in the town. But the court fight goes on, just the same. Promises are not enough; those pushing the case want the courts to speak out on the law, and to break the grip of the Church on the schools once and for all.

Last but not least, word comes that a parochial school staffed by Dominican nuns will be opened in Dixon this fall. This is evidently the counter-move of the Church, calculated to draw on the strength of the public school. The Catholics will "lend" school buildings for public use, while they open their own distinctively parochial school for the children of their own faith. It is a movement toward confusion.

Just in case the readers of *CHRISTIAN HERALD* would like to help a bit in the court fight, we pass on to them a plea for help from the Dixon Protestants. They need money—badly, and *quickly*! Attorneys' fees are high, and while in court this case will cost about \$200 a day.

For the first time in these columns, and we believe for the first time in the history of *CHRISTIAN HERALD*, we make a direct appeal to our readers for help. If you would protect the free public

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schools of America—if you would help the most courageous little band of American Protestants in America today—send your check or money order to The Free Schools Committee, Lydia C. Zellers, Secretary, Dixon, New Mexico.

And send it today!

PICKETED: Sometimes we wonder if there isn't such a thing as too much freedom in this country. One reason for our thinking thus is that we read in this morning's paper that labor unions in New York City have just picketed the YWCA and Church World Service. The "Y" is in debate with a CIO local over the status and pay of its (unionized) social service employees; the Church World Service, it seems, doesn't see eye to eye with the unions regarding certain terminal pay agreements.

It is the CWS affair that interests us most. Here is an agency doing its utmost to relieve suffering in Europe and Asia—and it is picketed by pay-minded individuals who would let the world starve until they get what *they* want! Those pickets advised passers-by to stay away from CWS—and who doubts that many of the slavish-minded kept away, and that shipments were delayed?

It might be a good thing to bring some of the physical wrecks here from Europe, and have them picket union headquarters. Why should all the picketing be selfish? When will the long-suffering majority go to work on the obstructionists in this minority whose battle cry is, "I don't care what happens to the world, so long as I get mine"?

ORDAINED: From Tulsa, Oklahoma, comes word that Fred Jones, age 16, has been ordained a minister. Fred is still in high school; he has a desire to "apply the principles of Christ to each person's problems."

The desire to apply Christ is admirable; the young man should be encouraged to go on through college and seminary, as he plans. But—ordination! Why is a boy of 16 elevated to equal status with ministers who have spent half a lifetime in preparation for preaching—and who still feel their inadequacy to the task? Does a 16-year-old have sufficient grasp of human problems to speak authoritatively on their solution? Will successful laymen of 50 turn to him, or away from him?

This business of child preachers needs attention. The whole procedure of ordination to the highest calling in the land needs attention. If we be not mobbed for saying it, the church is too lax, too easy with this honor; we have too many misfits in the ministry now, without adding more.

Let the youngster preach! This is a free country, and a free church. But in the interests of an intelligent, Christian approach to the pain of our times, let

those who are trained and experienced bring the solace and solutions of Christ to human problems. Otherwise, we bungle and confuse the most delicate of all human and social relationships.

• TEMPERANCE •

FRENCH: Often we hear it: "In France, they drink wine like water, and it doesn't seem to hurt them!" Or "They *have* to drink wine in the Middle East; the water is poisonous."

Maybe so. But we've met many a Mohammedan in the Middle East who would die before he'd touch alcohol in any form. And now we read in *The Scientific Temperance Journal* these painful facts about French wine-bibbers:

"From half to two-thirds of the crimes committed (in France) have been committed under the influence of drink or of alcoholic degeneracy . . . from a third to a half of the sick who people the insane asylums of France came there because of their alcoholism, or that of their parents. . . . In addition to the sick, the insane and the drunkards, there is a greater number of individuals, two-thirds of the men and one-half of the women in certain areas, who, while never intoxicating themselves, drink daily an excess of wine, as a result of which they show incontestable nervous degeneracies."

What do you mean, "It doesn't seem to hurt them"?

THE HIGHWAYS: The Travelers Insurance Company has a little pamphlet entitled "The Fifth Commandment," in which we find the following table on highway accidents:

	Killed	Percent
Exceeding speed limit.....	9,410	44.7
On wrong side of road.....	2,600	12.3
Did not have right of way	3,140	14.9
Cutting in	120	0.6
Passing standing street car	60	0.3
Passing on curve or hill	100	0.5
Passing on wrong side..	720	3.4
Failing to signal or improper signaling....	550	2.6
Car ran away—no driver	40	0.2
Drove off roadway.....	1,030	4.9
Reckless driving	2,700	12.8
Miscellaneous	590	2.8
Total	21,060	100.0

No, this list doesn't say anything about the presence of liquor or drinking. But the National Safety Council reports that one fatal highway accident in every four is caused by drinking, either by the driver or the pedestrian.

It's all good solid arithmetic—and reliable statistics. Read it and weep. Or, better still, throw your weight into efforts to do something about it!

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POWDERED LIGHT . . . The luminous powder in this picture is a phosphor. Used to coat the inside of every G-E fluorescent lamp, it transforms invisible rays into soft, cool light.



General Electric research saves you dollars and cents

Fluorescent lamps, introduced by General Electric scientists, give about 2½ times as much light as filament lamps of the same wattage . . . often last from three to six times longer. This means savings to the user. G-E research and engineering have improved the household refrigerator so that today's model runs on less than half the current used 20 years ago. General Electric is constantly finding ways to save you dollars and cents through products that serve you faithfully.

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Editorially Speaking...

● CHESTERFIELDS SCORE AGAIN

OUR story of a cigarette's fresh and startling advertising scoop (and more than "fresh" it is) will be read with mingled emotions. Having exhausted its adult field, male and female, domestic and foreign, Chesterfield now carries its advertising bawl to the high-school gridiron. Last Christmas this enterprising advertiser had a special broadcast for the "kiddies," with one of its brand in the mouth of Santa Claus. One trembles at the thought of what may happen in this next Holy Season. Perhaps from kiddies and high-school boys and girls, Chesterfield will by-pass the Nativity and move in on the pre-natal field!

● SMART SET — NEW STYLE

CHRISTIAN HERALD has seldom received a more poignant letter than the one I hold in my hand as I dictate these lines. A young widow who lives in Ohio writes: "My husband and I were in an automobile accident five months ago. He was killed instantly, and I do not know whether I shall ever be able to work again. A seventeen-year-old boy caused the accident. He had been drinking. We had been married only three months. My husband would have finished college this year and then he would have taught school."

That accident points up the super-tragedy of the American highways. Men, women, and children killed or maimed by drivers, not drunk but so affected by liquor that they are a menace to public safety. This is but a single phase of the complicated liquor problem of our time, for the same highways on which the killings occur are lined with taverns that dispense liquor of all kinds.

But things are beginning to happen, and in unexpected places. *Smart Set* was a sophisticated magazine of a generation ago; by present-day tests it was a rather innocuous journal. Now the old title has been revived and given a rather startling new setting. A "Smart Set" club in Southern California is a collection of people who know it is smart not to drink! The third of these groups is the Jerome Hines Smart Set which was recently formed in Hollywood, the membership of which is made up of singers, writers and show people.

At the organization meeting, Joan Gardner was master of ceremonies and read telegrams of congratulation from Bebe Daniels, Jeanette MacDonald, Gene Raymond, Diana Lynn, John B. Kingsley, president of the Hollywood Chamber of Commerce, Dr. Karl Wacker, managing director of the Hollywood Bowl Association, and from many other notables.

Jerome Hines, who was with the Metropolitan Opera Company, sent a letter of greetings in which he bestowed high praise upon those people who have the courage to declare that it is not smart to drink. The unique project is being sponsored by Smart Set International, 5653½ Hollywood Blvd., Hollywood, California.

Commenting on this new Smart Set idea, the Rochester *Times Union*, a member of the Gannett Group of

newspapers, had this to say editorially:

"No better place for such a group can be imagined. It is to be hoped that this or some other group of like mind will include more *directors* of films. There is too much drinking in pictures. A high-ball glass is dragged into scene after scene where it serves no dramatic purpose."

Here is one answer to the four-color "men of distinction" advertisements which glorify the distillery business and help increase tragedy on the American highways.

● NOW LET IT BE TOLD

THIS morning I sat in Robert's chair at the Biltmore Hotel in Manhattan. Robert is a master barber and a man of parts. This evening, sitting in a Constellation nearing Gander, Newfoundland, I am thinking on Robert's words about a mutual friend. "Yes," Robert said, "I have known him for more than thirty years. Now I am taking care of his grandsons!" And, speaking slowly, he added, "I have never known a finer man."

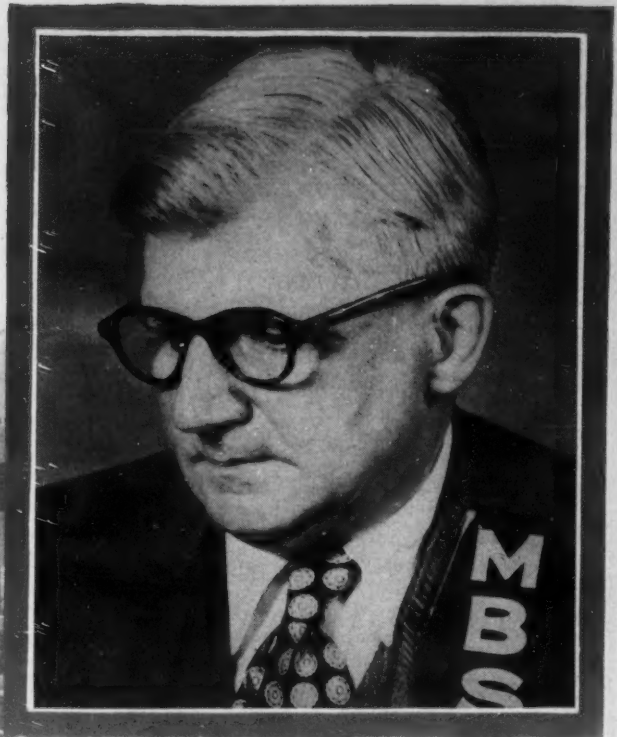
Coming from Robert, that was something, for he has known many "fine men." For thirty-four years scientists, industrialists, social planners, United States senators, governors, cabinet members, candidates for the Presidency and baseball stars, along with others like myself, have come to sit where I sat this morning. When Robert of the Biltmore said of our friend, as he said this morning, "He is a very fine man," he said a lot.

Albert H. Diebold, whose worthy father was a founder of the famous industry in Canton, Ohio, which bears the family name, is true and great by the basic tests of character and achievement. This is not the place to tell that story, but he is also the senior director of Christian Herald Association and has never allowed us to recognize his major part in bringing CHRISTIAN HERALD and its four associated activities to their present sound position. Fifteen years ago this property reached firm foundations. In the years immediately before, our senior director, with his wise counsel and firm faith, with his money and his credit, saved us from disaster. In more than seventy years of CHRISTIAN HERALD history, three men have been its great benefactors: Louis Klopsch, J. C. Penney and Albert H. Diebold. Each in his time and place was, for CHRISTIAN HERALD, God's man of the hour.

This morning Robert said: "He does a lot of good for a lot of people quietly—you never hear about it." That sums it up. And even now you wouldn't "hear about it" if he knew about it—and if I weren't putting distance between us at the rate of 310 miles per hour.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

"The Forgotten Word"



The U.N. is an instrument of the universal conscience of mankind. Yet it fails signally to recognize the media of that conscience—organized religion. Here's what we can do about it!

By JOHN B. KENNEDY

IS GOD getting the run-around at the United Nations? Spoken in all reverence, that question has considerably more pertinence than its seeming flippancy might suggest. It is a question that is troubling the souls of religious people everywhere. They listen to their radios and they read their newspapers reporting the procedures of this "last great hope of mankind." And their ears are cocked and their eyes are focused hungrily for any reference to God or for any hint that the men who talk of peace are even faintly conscious of the Prince of Peace. For the most part they listen and read in vain.

The United Nations is an instrument of the universal conscience of mankind. Yet it fails signally to recognize the media of that conscience—organized religion. "God" is the forgotten word at Lake Success, and wherever else the UN or any of its parts foregather. No prayer is said at the open-

ing of meetings of the General Assembly. No chaplain invokes the aid of a Higher Power in the settlement of issues obviously too big for mere human wisdom. No statesman, however personally pious he might be, stands forth to insist that the eternal values of righteousness take precedence over the busy intrigues of diplomacy.

Why? Is it because the gentlemen in striped pants, with striped consciences to match, fear God's intrusion? Or is it because we who represent Christian nations in the U. N. have allowed others professedly "godless" to bully us into a pagan silence? Or is it because we ourselves have grown so materialistic and worldly wise that, at a time when moral power is the only power capable of fashioning a lasting peace, we don't know how to get through to the Source of that power?

I don't know. I know only that, as a practical reporter, I

MR. KENNEDY SUGGESTS:

A SUPREME MORAL COUNCIL of the United Nations

WHO WOULD COMPRISE IT?

The recognized heads or designates of the leading religious bodies of the world: Protestant, Roman Catholic, Eastern Orthodox, Judaic, Buddhist, Confucianist, Moslem, etc.

HOW WOULD IT FUNCTION?

Meeting at stated intervals, or on special call of the General Assembly, the Council would examine the points at issue between nations, analyse their opposing claims in the light of what is morally right, and render its decision on that basis.

WHAT WOULD IT ACCOMPLISH?

The world would eagerly await such a Council's verdict, and any nation it pronounced guilty of wrongdoing would be forced, by the sheer weight of world opinion and the prestige of the Moral Council's membership, to give way—or else!

am amazed at the irreligion—or, more correctly, *non-religion*—that is the U. N. state of mind.

Like most of us, I am just a part-time saint and an overtime sinner, but I become afraid for my world when the mention of God's name by a U. N. official is so rare that it makes headline news. That happened recently when Count Folke Bernadotte, in sincere humility, invoked the prayers of people everywhere on behalf of his mission as mediator in the Holy Land. The count was inconsiderate; he should have warned us that if he took on that job he could be expected to bring into it the deep religious faith for which his family is noted!

BUT is it altogether coincidental that Bernadotte's mission is one of the very few successes to which the U. N. can point thus far? In this conflict between two branches of the Semitic race there especially—even spectacularly—was the opportunity for Christian democratic nations to apply Christianity to the land of Christ, to pour oil on the troubled waters. This might well have been done earlier if the trouble had not been another kind of oil—Arabian oil.

Now comes the Paris Assembly of the United Nations—a meeting of tremendous import. As it gets under way, once again the hopes and fears of all the years are met in the French capital. And, significantly, a sort of "periphery movement" on the part of the religious

forces has been instituted in connection with the Assembly opening.

On September 19th, the opening day of the Assembly, all across the world church bells were rung to call the faithful of all races and nations and religions to prayer. At a specified hour, millions of the so-called "little people" of the earth went to their knees or onto their prayer rugs or into their shrines to pray that the delegates would "do God's will in their deliberations." Sparking this Universal Angelus was the Laymen's Movement for a Christian World.

Is there not something infinitely poignant—not to say powerful—in the vision of these millions of "little people" beseeching their Deity to aid the U. N. in bringing a just and lasting peace to earth? It is a positive affirmation of universal faith which, it is to be hoped, will crash through the cynicism and inefficacy of statesmen whose proud and stubborn self-sufficiency has proved so vastly insufficient.

And is it not significant that this act of faith focused on *Paris*? For it was here, in the glittering Versailles Palace in 1920, that faithless statesmanship glaringly demonstrated its tragic impotence.

I was present at the birth of the still-born League of Nations, and shall never forget my impressions. In this same city in 1920, the temporal masters of mankind sat at a peace table in Versailles' Hall of Mirrors, while in the glittering gardens outside, fountains

tossed silver at the sun. There was Clemenceau of France, his white cotton gloves like talons seizing a pen to sign the treaty; and there was Lloyd George of Britain, his Cymric face wreathed in clever smiles; Orlando of Italy, stoic and placidly Latin, and Woodrow Wilson, the chill democratic-aristocrat.

At their command, the Germans bowed before them and signed—purposely humiliated, greeted only by underlings. They signed the peace to end "the war to end all wars"—a treaty that only begat another war that in itself seems now incapable of ending any war.

With the late Floyd Gibbons, I later stood outside the Cathedral of Metz and buttonholed Ferdinand Foch, marshal of France and generalissimo of the Allied Armies. Floyd trotted out his Chicago Loop brand of French, which only puzzled the marshal, whereupon I tried out my corned-beef-and-cabbage variety. The marshal turned to an aide and asked, "What is it these two Polish gentlemen want?" When the aide explained that we wanted to know what Foch thought of the peace that had been signed at Versailles, the great marshal simply sighed and said: "It isn't peace. It is merely a truce between wars."

How right he was!

The cynical statesmen of Versailles, in their ambition to comprehend the world, had included lands and provinces and peoples in their magnificent mockery of natural facts. But in their one-million-word Treaty of Versailles and the Covenant of the League of Nations, they left out the very important word—the name of God.

We know what followed.

And we know what is following now. For three years the Assembly of the United Nations has striven to initiate an era of peace. And after three years the world is still insecure, still fearful, still chatteringly anxious—and speculating about "the next world war."

Why this impasse? Why this continued headlong drift toward annihilation?

From many the answer comes quickly: "Russia!" We blame Russia readily and easily for the crude Soviet policy of communistic obstruction. But when the answer's that easy it's wrong—or at least it's not the whole answer.

When was righteousness ever stopped by unrighteousness? Human freedom, with full acknowledgement of the dignity of the common man, is our goal. We know where that idea stems from. Nero, the Roman emperor, the man-god, met it head on. He saw that a new idea was capturing men, an idea to demolish the kings' "divine right" to tyranny. He saw that this idea sprang

(Continued on page 54)

Children's Choice

The story of a father who had to learn what most parents must at one time or another—that there are “diversities of gifts” and youth must choose its own way...

By STELLA W. OWEN

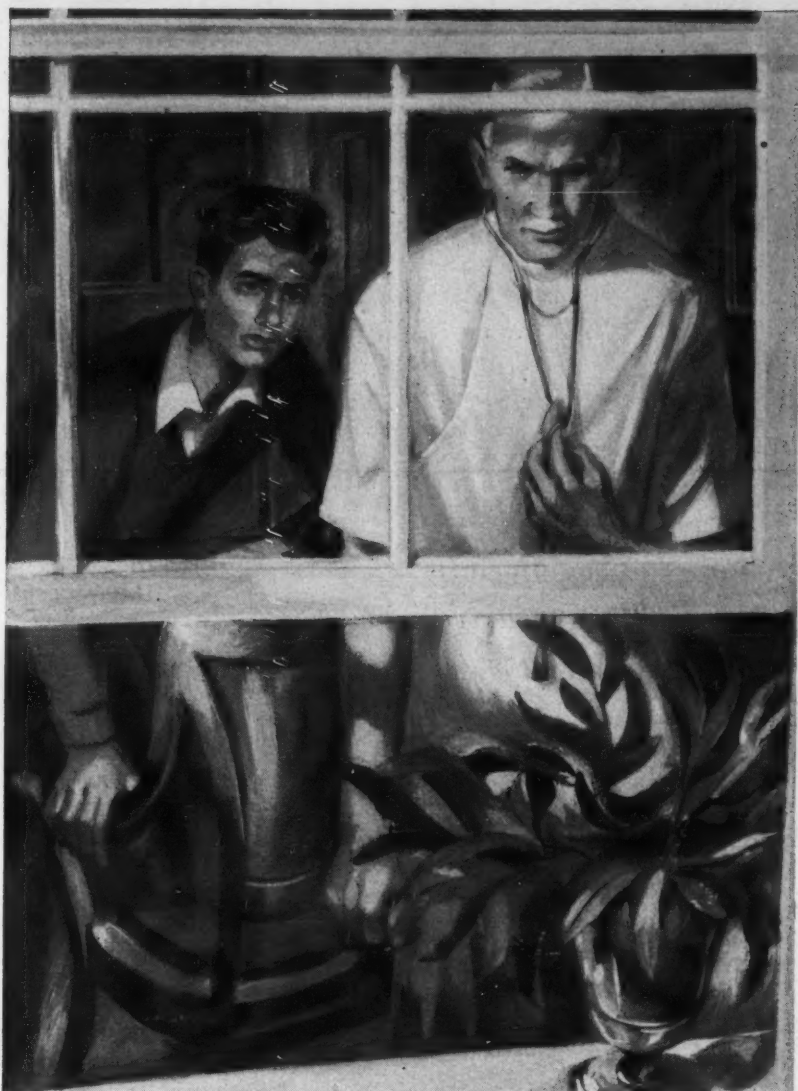
ILLUSTRATOR: WILLIAM CASTIMORE

THE breakfast table, set for five, looked inviting and cheerful with its red-checked cloth and the bright June sun gilding the old blue-willow dishes. Muriel Sanborn, herself a pleasant picture of matronly content and well being, gave the table a quick, all-inclusive glance and then crossed the living-room floor to the foot of the open stairway.

“Breakfast!” she called, and then smiled at the big gray-haired man who was already descending the stairs. Fresh from his shower, Doctor Leonard Sanborn exhaled an atmosphere of health and satisfaction with life. It had always been that way, she reflected; and yet this morning his beaming cheerfulness seemed almost supercharged, as it were, giving him an air of actual exaltation. And Muriel knew the reason...

“Right on the dot, Mother,” he chuckled, and drew her beside him into the dining-room. “Where are the twins? It’s their big day, you know.”

Seated in his place at the end of the table, Doctor Sanborn watched the members of his family assemble: Beatrice, the eldest, who at twenty-three was teaching kindergarten this year in her home town; Leonard Junior, who would be eighteen in July; and, last but not least, his twin sister Leona, who in her capacity as mother’s helper now brought in the hot muffins from the kitchen while Muriel poured the coffee.



“Lord, give me strength to take this,” the doctor pleaded in silent prayer.

A fine, good-looking family, the doctor told himself complacently as he looked down the table. There was Beatrice, whose delicate blonde beauty had caught the eye and the heart of a young engineer who was stationed in the city on a bridge-construction project; Leona, emerging from adolescence as a quiet, introverted girl with her mother’s bright dark eyes and quick, skillful hands; and Leonard Junior...

Sanborn turned to the tall, handsome lad seated beside him. “Your big day, isn’t it, Len?” he observed. “How does it feel to be graduating from high school today?”

Len’s blue eyes met his father’s proud glance, and then looked away. “Very good — sir.”

Sanborn winced. Queer how a little three-letter word could hurt so. He tried again. “It isn’t the end of your educa-

tion, you know. It’s only the beginning. You will still have long years of preparation ahead, before you can hang out your shingle as Doctor Leonard Sanborn III. It will be a record. A beautiful, wonderful record.”

“Yes, sir.”

SILENCE fell, a silence that seemed to smother like a blanket. Muriel spoke hurriedly and her words had a sharp, panicky edge: “And you, Leona. It is your big day, too. But, like Len, it is only the beginning. Are you still planning...?”

“Yes, Mother.” Leona looked, not at her mother, but at her father as she answered the unspoken question. “I’m going to take a course in dress designing, and tell the ladies what to wear.” Her flippant tone was matched by the

(Continued on page 116)

THEY'RE AFTER Your Teen-Agers Now!

By KATHERYN WITHERSPOON

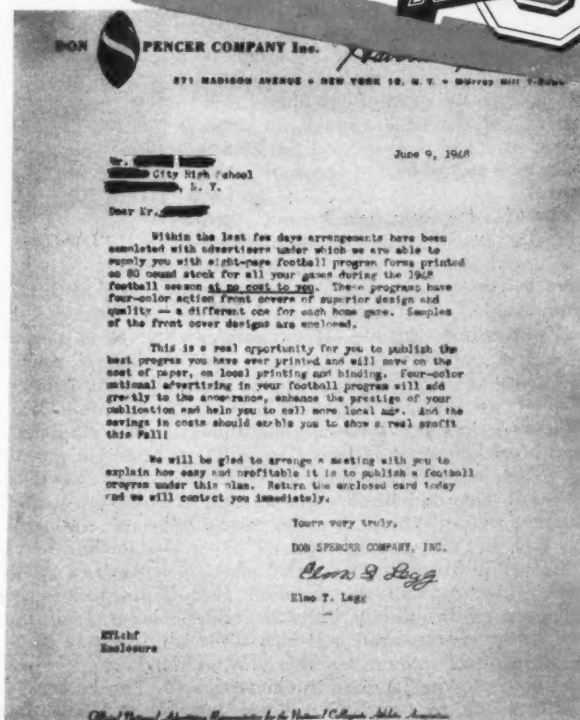
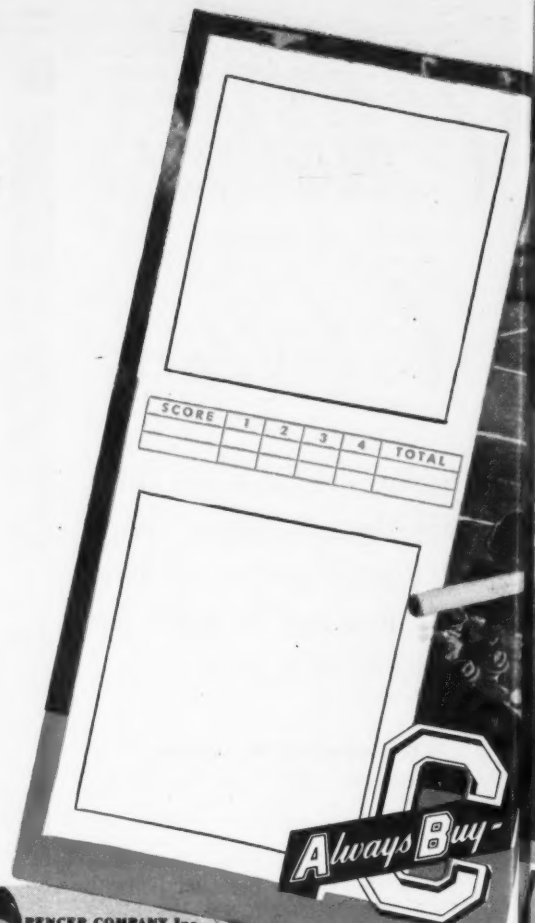
Cigarette manufacturers, having performed a slick job of selling women, are out to ensnare the school children. It's a real Trojan horse—and you'd better look into it!

YOU don't like the idea of your children smoking? You think there are health hazards in nicotine imbibed by teensters? You even think there are some moral issues involved in young people gaily "relaxing" with a cigarette? Come, come now! Aren't you being just a bit stuffy and old-fogeyish? Don't you know that, as 'twas expressed in one of the final ads in the recent campaign to get the women a-puffing all over the place, "An ancient prejudice has been removed"? Don't you realize that it's only a question of time until all the kids on the block, as well as your own, will be smoking?

They will, certainly, if the big tobacco people have their way! In the advertising business it has been no secret that some of the big companies, having completed their very slick and successful sales job on the ladies, now regard youth as their next field for cultivation. And, from their completely crass viewpoint, why not? One of the most elemental of promotion principles is "Catch 'em young, hook 'em with the habit early—and you've got 'em for all time!"

But, till now, the cigarette moguls have held back. The question taunting their hunger for bigger and surer profits was this: "Just how young can our 'prospects' be without raising a rumpus among the blue-nosed educational, health and church forces?"

At least one outfit has decided to chance it. They're going to find out. And so they are up to their ears right now in a shining new campaign aimed squarely at the high-school trade. The campaign is subtle, clever and enticing. And, mark you, it will succeed. It will, that is, unless *you* stop it! Liggett & Myers Tobacco Company, manufacturers of Chesterfields is employing a nationwide scheme to use the high schools for recruiting smokers. They are spending a load of money to furnish, free of charge, eight-page football programs for high-school games. The action pictures decorating the covers are printed in full colors, and also in beautiful color is the big center-spread ad for Chesterfield.



Centerspread and cover of the 8-page football programs offered free—see letter—to high schools. The blank boxes will take the line-up of the teams and other data.

CHRISTIAN HERALD



A set of eight different cover pictures is offered to provide variety for each home game. And any high school can get any quantity of these program pieces completely free of charge—that is, if the school agrees to use the program service containing such advertising throughout the season.

Here's how the agency handling this project for Liggett & Myers goes about selling this slick Trojan horse:

The tobacco company representative first writes the principal, coach or student leader of sports: "This is a real opportunity for you to publish the best program you have ever printed, and will save on the cost of paper, on local printing and binding. Four-color national advertising in your football program will add greatly to the appearance, enhance the prestige of your publication and help you to sell more local ads. And the savings in costs should enable you to show a real profit this Fall!" No mention is made, in this initial overture, of any cigarette connection.

If the school returns the card, indicating an interest in this idea for getting something pretty fine for nothing, it next receives a letter enclosing a "black and white proof of the center-spread advertisement which will appear in these programs (ad will be printed in color on the 8-page forms),

data about using the 8-page forms in publishing football programs and an order-agreement which you should sign and return to us so we may reserve the quantity of 8-page programs forms you will need for your home games next fall."

In order to insure that their ad will be saved and re-read, the distributing firm, in its letter of instructions, urges: "You should plan to publish a separate program for each of your home football games. A different front-cover design and varied editorial material makes each game's program fresh and appealing to your fans."

DETAILED instructions are given for producing alluring souvenir-programs, interspersed with team line-ups, score card and other general information about the team and the school. And finally, there is the exhortation: "Make your program a real souvenir . . . one that students and townspeople will be proud to keep as a permanent remembrance of your games."

The cover pictures dashingly present handsome football players in action, beautiful co-eds, and various emblems such as batons, chrysanthemums, and footballs crowned for victory.

(Continued on the following page)

The double-spread inside ad for Chesterfield is cleverly laid out to be kept before the eyes of students throughout the game, since the score card is inserted in a panel at the left.

In striking colors, the entire ad indicates quality, insinuating the idea that in Chesterfields the student will find the best. Appealing to the young fans' interest in identifying themselves with adult trends is the rallying cry, "Voted *Tops in America's Colleges.*"

Since the project is costing the tobacco company quite a penny, it is apparent that Chesterfield's master-minds expect results in recruiting smokers from 13 to 17 years old, the average age of high-school students. In the accompanying correspondence, the agency blandly indicates it expects more than 5,000 high schools to accept the offer.

THERE you have it. And it's a most appealing come-on for any high school desirous both of getting a beautiful set of football programs and getting them for nothing.

Athletic events are popularly regarded as one of the most effective point-of-sales contacts for the impressionable high school student, and if the scheme were inspired by foreign nations hoping to weaken our potential manpower, it could not have been more skillfully maneuvered to strike at the still undeveloped youth of America.

Anybody would grab the offer—anybody, that is, who doesn't stop to think. We wonder whether the tobacco company has considered the effect of a program like this, particularly in states like New York where the law provides: "*A person who sells, pays for or furnishes any cigar, cigarette or tobacco in any of its forms to any child actually or apparently under the age of eighteen years, is guilty of a misdemeanor.*"

Our guess is that the makers of Chesterfields are willing to run the risks because of a quite practical consideration: they've got to get, and keep getting, new customers.

Tobacco interests realize that, as a rule, the majority of users of habit-forming drugs do not begin their use after mature consideration of their harmfulness and disadvantages. They therefore reason that they must reach potential smokers before they reach the age of discretion, knowing that if the nicotine habit is formed early in life it will be almost impossible to break later.

THE campaign against minors follows a pattern similar to the one used so successfully when tobacco interests some years back began to reach out after women who were then not smokers. The campaign to win the women was one of the smoothest in advertising history. Any ad man will tell you that. It was subtle and it was gradual, ex-

• A Stidger Storyette

As Empty As Last Year's Nest

ONE of my theological students has a six-year-old daughter and one evening she complained to her Dad that she had a stomach-ache.

"Don't worry about that, Mary, it's probably because your tummy is empty and when you have had your dinner, the ache will go away," said he consolingly.

"O. K. We'll see, daddy," said the little girl and waited.

That evening she ate heartily, stuffing her little tummy to the bursting point.

After dinner she went to her Dad, patted her bulging tummy, and said:

"I guess you were right, Daddy, the ache has gone away for good. I guess it was because my tummy was empty. That's like life, isn't it, Daddy? If your life is empty it aches."

"Just what do you mean by that, Mary, darling?" her curious father asked.

And with the spirit of the Biblical, "Out of the mouths of babes and sucklings . . ." Mary replied:

"I mean if a life is empty of playmates, friends, love, something to do, it aches. Isn't that true, Daddy? Isn't that what you meant?" She looked at him with wide eyes.

"That is exactly what I meant, darling; that a life which is empty of love, that life always aches. Bishop Quayle once said: 'A life without God and religion is as empty as last year's nest.'"

Then that wise father took that little girl to the window of their home, pointed out a last year's nest in a tree. Mary looked up and said with a wisdom older than her years:

"I get you, Dad! And that's *some* empty isn't it? A last year's nest—eh, Dad?" —WILLIAM L. STIDGER

tending over a period of years as it progressed from the daring to the completely acceptable.

As early as 1910, ads began to appear in national advertising media showing a beautiful woman holding up a package of cigarettes. As models, many of these early ads used glamorous women dressed in Turkish costumes, with hair flowing loose, promoting ciga-

rettes with Turkish names. The fact that the women represented another race and land made the whole thing seem rather foreign and unconnected with American women, thus causing no objections. But these ads had a real purpose: they had to get the public used to accepting the idea of women in cigarette ads.

Then followed the introduction of American women in everyday dress, considerably lighting the cigarettes of their husbands and boy friends. Humorous flapper types also appeared in smartly worded ads, offering packages of cigarettes to the men. The next step was to show woman and cigarette alone together. But now, instead of merely holding up a package, she was drawing one from the package or box, with some such word as "Irresistible!" dominating the design.

Eventually, when the mind of the public had been properly conditioned, there followed a series of ads showing women dangling lighted cigarettes in their hands. And finally, as a climactic step, an ad actually appeared picturing a woman with a cigarette in her mouth. After these came illustrations of men offering women cigarettes, in a wooing manner, to indicate masculine approval.

Then, heightening the appeal, came "vanity ads." Some stressed the fact that smoking kept the weight down. Others emphasized the country-club social atmosphere accentuating the "quality" tie in people and cigarettes, with men and women smoking together as if the custom had been well established. Finally, endorsements by famous women appeared under the slogan, "*An ancient prejudice has been removed!*"

Paralleling this campaign of printed advertisements, well-dressed women were paid to smoke in public, and professional artists were encouraged to picture models with cigarettes.

The whole thing was so eminently successful that, after smoking had become popular among the younger women, a special campaign was organized to get the older ones. The ads began to feature pictures of lovely old ladies reaching for cigarettes, with some such catch-line as, "I guess I'll try one—"

IT IS not at all surprising that cigarette companies such as Liggett & Myers, now that their stronghold on women is well established, are reaching toward youth, first in the colleges, and now in the high schools. At colleges, where they can safely escape the law, agents are visiting campuses and distributing free packages of cigarettes in attractive plastic cases to win recruits.

But just see the inconsistency! Schools which stress athletic programs to build strong bodies and sound health, and then permit tobacco interests to send in

(Continued on page 105)



When Marriages Break Up

SHOULD MINISTERS TOO SHARE THE BLAME?

By HERBERT D. LAMSON

ILLUSTRATOR: MITCHELL HOOKS

FROM time to time the clergy are wont to arise and castigate the evil state of the world and the selfishness of those in it as seen in the high rate of broken marriages and divorces. Would it be irreverent for a sociologist to reverse the field and throw back certain charges into the laps of these gentlemen of the cloth? Can we charge that by joining in holy wedlock parties who are ill-prepared for marriage, *ministers themselves* share in the blame for marriages that do not work out?

The state takes the position that

marriages should be licensed and registered by it. Not everyone may unite a couple in marriage, only certain civil officials and clergymen who act as agents of the state. The minister as agent of the state has certain legal duties such as seeing that the licensing papers are in order and returning a report after the ceremony. Many clergymen seem to feel that having performed their legal functions and invoked divine blessing upon the pair, their obligations are at an end.

For the sake of argument I should

like to take the position that a minister of God who marries a couple without knowing whether or not the individuals are prepared for this serious undertaking of lifelong marriage is contributing to the high divorce rate and to the social ills which follow as a consequence. When I stated this idea in a class of theological students studying marriage, one student retorted that if he as a minister did not marry the couple, they would go to someone else who would ask no questions and thus he would lose the fee. This is no mean sacrifice in the lives of many ministers and their wives, who in some sections of the country have the wedding fees turned over to them by their husbands.

SINCE the religious rites themselves, whether performed in a church or a rectory, have no automatic effects which stabilize the subsequent life of the newlyweds, we may well ask whether the clergyman has done his whole duty when he has conducted the ceremony according to law, civil and ecclesiastical. One young clergyman in my class took the position that a couple has the right to a religious ceremony whether the pastor knows the individuals or not.

Another ministerial student with a pastorate admitted that on one occasion he had married a couple whom he did not know personally. After the ceremony, the groom made this light remark, "Well if this one does not work out we can get a divorce." The student admitted that if the man had made that remark in his hearing *before* the ceremony rather than afterwards, he would not have married them.

This illustrates the point I am making. Because of their attitudes and ignorance, many couples are very poorly prepared to undertake the obligations which the words of the marriage service suggest. By uniting such couples in marriage the representative of God is committing an offense against society, if indeed he is not committing a sacrilege. A local minister who has the reputation throughout the countryside as a "marrying parson" probably represents the most extreme form of this variety of offender. He should be an object of condemnation rather than of amused and slightly ribald tolerance.

Some may object that whatever sin or error has been committed is not by the clergyman but by the couple themselves. The guilt is on their souls and not upon his. However, unless we reduce the minister to the level of a radio announcer, a neutral but purchasable voice, this objection cannot be maintained. Those who join in marriage have a greater responsibility than carrying out the functions of ritualistic and canon law.

(Continued on page 100)

THE Back Door Miracles

BY MARGARET LEE RUNBECK

ILLUSTRATOR: ISABEL DAWSON

SOME of the most beautiful things I learn come to me through the back door of our house. When I am satiated with intellectualism and worldly wisdom, when I need to remember that there is a majority of simplicity and goodness unpublished and almost unnoticed in the world, I go out and work a while in our kitchen.

I bake up a batch of something, or help pare apples, or put together one of my unconventional soups which my family calls "chewing soup." But the recipe I am following has food only as a by-product; it is really providing food for thought—or, more accurately, food for heart.

Some of the best women I have ever known I have cultivated in this way. I have to exert myself to know them; I have to go considerably more than half way, but it is worth effort and patience.

The magnificence of real living is not measured by worldly standards. The size of sacrifice and love and faith cannot be judged by the yardstick of social importance, or educational achievement, or financial dimensions.

For instance, one of the most beautiful examples of gratitude put into the rich pantomime of a human action, and then lifted into the realm of spiritual answering, might seem like a very small thing if it were witnessed by a worldly-minded person. But I have thought of it all this week.

It happened to my friend Carrie Humes. Carrie is a quiet, tall colored woman who has known much trouble in her life, but also much happiness. She speaks only of the happiness, but the trouble is written in her good, serious face.

When we first became acquainted, I noticed she had no radio in her room.

"Carrie, how do you spend your time when you're not working?" I asked.

"I talk with God," she said quite simply. "I have to talk over everything that's happened, and ask Him what He thinks." You could see, as she said it, that she was thinking of God as her best friend, and that naturally one spends as much time as possible with a best friend. It's not a matter of duty; it is simply the loveliest possible companionship.

Carrie was ill for quite a long time, and unable to work. She had saved up almost enough money to tide her over this period, and when that money gave out, the love of friends had its opportunity.

"Sometimes you have to be down real low in order to find out how deep down love can reach to find you," she said to me once, telling about that difficult time. "If you were always up on top, prancin' around joyful where you didn't



need nothin', you wouldn't have any way of findin' out how long God's arm can reach."

A few weeks ago, Carrie was ready to go back to work. On her first pay day she made a small down payment on every debt she had had to acquire. She spent her whole day off—that precious day when the city and the clock belong completely to her—traveling about on the trolley from one place to another, putting fifty cents here and a dollar there, so that, as she said, "Every single one of my debts would know I ain't forgot him. Ain't one little debt I haven't touched and spoke to this week."

Then she took the next step, according to her own understanding of "next." First, Carrie believes, one begins paying debts, for that is the moral law. Then, having duly observed that, one may rise higher and observe the spiritual law. Giving can come only *after* paying. To attempt to reverse this order, Carrie says, "would go against all rightness."

So, having done what she could about paying her debts, Carrie was in a position to do what she could about expressing her gratitude in a gift. You might think that she wouldn't have many gifts at her finger tips. But there is none so poor that he has not some gift, if the giving spirit is in him. And the giving spirit is strong in Carrie.

SO SHE went through everything she owns, and she selected one-tenth of that and packed it into a bundle to give to the Charitable Committee of her church.

Her girl friend, watching this careful sorting and selecting, wasn't so sure Carrie was doing the right thing. "How'd



you know you ain't goin' to be needin' that dress, Carrie?" she asked.

"I know," Carrie said. "That dress fitted me when I was skinny and sickly. But now God's helped me get well and strong, so He ain't goin' to want that old skinny dress hangin' around waiting for me to fit back into it. God is going to keep me well enough to earn a size bigger clothes. These belong to somebody else now."

"Okay Carrie," she says her friend said dubiously, "but I personally would be scairt."

"That's because you personally don't know God," Carrie told her briefly.

Carrie says that after she had carried the bundle of clothes over to the church, she felt like a millionaire. "Nothin' makes a body feel so rich and so good as giving, and that's a fact," she says, and her good brown face fills with a joy which proves it.

But there was one thing she lacked. Stockings.

"'Course I had *some* stockings," she said. "I wasn't on-decent. But the ones I had were so darned and laced up along their runs that they were practically hand-embroidered. Stockings are *real* expensive, it seems like, and I just couldn't manage them. Every time anybody spoke to me, I kept 'em kind of fastened on my face, so their eyes wouldn't get to roaming around and see my stockings."

THE stockings didn't make her unhappy, of course. But she did mention them to God, and reminded Him that she was working in a real nice house now, and she had to look 'propriate.

She said God just put her mind to rest about it. He told her to just go along doing her work, and enjoying everything that was there, and not bothering too much about what wasn't there. So that's what she did.

Every afternoon when the luncheon dishes are finished, Carrie has a little time off. Usually she spends this time

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in her own room, reading her Bible, or writing home to her people, or just rocking. This day she was looking at a magazine, and just enjoying herself, not doing anything. But suddenly it came over her that here she was shut up in a room when last year at this time she used to think, "Oh, if I could only get up out of this bed and walk in God's good sunshine!"

She thought of all the warm rich sunlight that God was making to send to the earth, and it seemed to her like Love itself just pouring down. It was almost like an inner voice which said to her, "Carrie-honey, come out and walk in My sunshine and see how good it is."

So she closed the magazine, and got her coat and went out. "Where'd you want me to walk, Lord?" she said. Seemed like something just led her down through the garden, and then around the drive of the house to the street. She stood there with her face lifted to the sun, just feeling it and enjoying it "like a millionaire." Then she looked around, up and down the street, thinking how pretty everything was.

Halfway up the block she saw two figures, a stout colored woman talking to a gardener who was getting his earth ready for planting. They were too far away to see each other's faces clearly, but the stout woman raised her hand and waved to Carrie. Carrie waved back, and it seemed to her that the friendliness of the stranger was really a part of God's sunshine.

Then the woman up the street beckoned for Carrie to come up. Carrie is a rather shy woman, so she waited for the second beckoning to make sure she was really wanted. The woman beckoned again. And this time Carrie started up the street. But suddenly she stopped and glanced down at her stockings.

"I felt ashamed of them. I thought, 'I'll wait till I get me a good pair, then I'll go up and get acquainted with her.'" She stood still a second, and then a Bible verse came to her: "And my people shall not be ashamed."

"I'm not ashamed, Lord," she answered. "Only I wouldn't want some new 'quaintance of mine to think maybe I wasn't neat and tidy like I ought to be.'" Then it seemed like God gave her a little nudge, she says, and she thought, "Shucks, that girl up there ain't beckoning to a pair of stockings to come up and

talk to her; she's beckoning to me."

The stout girl was all you might expect from such a friendly waving. She said she had noticed Carrie was new in the neighborhood, and did she have a good place? Carrie said she liked everything fine, and the other girl, whose name was Rose, said she'd been in her place six years now come June. She asked Carrie to come in and see her room, and the pictures of her family, and both of them were delighted with each other. It turned out, even, that they both had kin-folks named Baker, only Rose's Bakers live in Georgia, and Carrie's live in Kansas.

When it was time for her to leave, Carrie suddenly remembered the stockings. She thought of apologizing for them in some casual way, but then she realized that Rose had never once glanced down at them; so she decided not to say anything.

"I'll walk along with you," Rose said cheerfully. "But 'fore you go, honey, I just happened to think of something. What size stockings you wear?"

"Why—why, nine and a half."

"That's what I used to wear. But I got kind of stout lately, and nine and a half don't feel comfortable on my feet. Would you be above accepting some stockings I can't wear any more?"

Carrie said the tears almost came to her eyes. "I wouldn't be above acceptin' anything that come to me out of friendliness," Carrie replied.

"Well, you just take these, honey," Rose said impulsively, and pulled open her bottom bureau drawer, and took out five lovely rolled-up pairs.

"Five pairs," Carrie said in italics. "Why I can't remember a time in my life when I ever had five whole pairs of stockings at once. That's something that only God's love could give you."

Rose, of course, is rich also. For she did the giving at God's quiet, wordless command, and you can hardly say which is the better part.

"Ain't we all got everything to be grateful for?" Carrie said, at the end of her story. "All we got to do is keep appreciatin'. You 'preciate what's at hand and that kind of leads you to the good that's waiting ahead. I think God had those five pairs of stockings in store for me all the time. But the only way He could lead me to go up and take 'em was by me appreciating the sunshine."

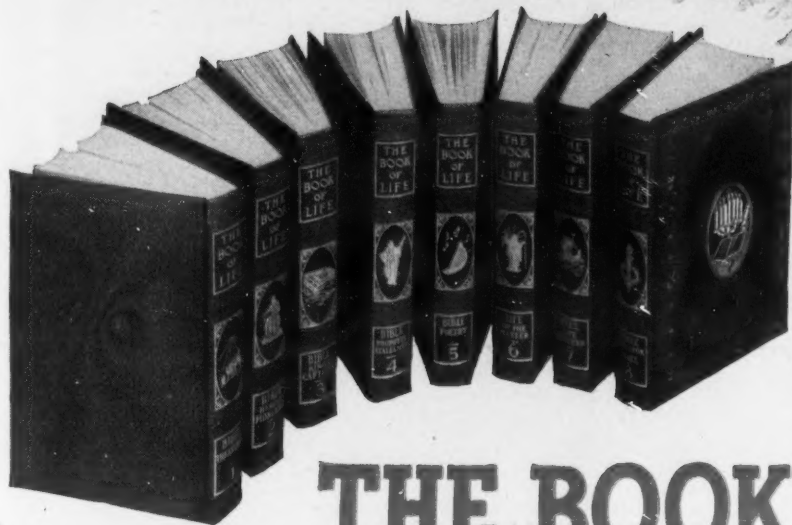
LIGHT

I lay awake in the dark
of the night;
My spirit looked up and prayed
for the light.
A little breeze came
into the place,
Tender and sweet, and fanned
my face.

That soothing zephyr wafted
down from above
Reminded me of my Father's
love.
And in the dark of that
dismal place
My soul was lighted
by heavenly grace.

—Merle Zane Bagley

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Rabbi Joseph Rauch, Father Charles C. Boldrick and Dr. Homer W. Carpenter talk with a young soldier.

Louisville Points the Way!

THE church people of the United States today are facing one of their greatest challenges. It is a challenge that calls for immediate action, for the time is short. And it is a challenge that cannot be met with halfway measures. Only a militant, well-organized, and well co-ordinated program will suffice.

The challenge is posed by the grave problem of safeguarding the moral standards of the hundreds of thousands of teen-age boys and young men up to 25 who will be going into the armed services under the limited peace-time draft enacted by Congress.

As never before, the accent is on youth in our peace-time Army, Navy and Air Force. At least 60 per cent of the 1,412,000 in uniform today are under 21, and nearly all of the other 40 per cent are between the ages of 21 and 26. It is conservative to estimate that well over 50 per cent of the anticipated armed strength of 2,166,882,

No use any longer to debate the pros' and con's of "peacetime conscription." The draft is a reality. But are the camp communities ready? The vice interests are! If you're interested in seeing how one town and its citizens are set to thwart them and meet the need, take a look at Louisville.

By

O. C. DAWKINS

as authorized by Congress, will be under 21. Bearing out this estimate is the fact, disclosed by Selective Service headquarters, that a relatively small number of men in the 21 to 25 age groups are eligible for the draft, and the fact that 161,000 18-year-olds are

being allowed to volunteer for one year. Moreover, thousands of youths under 21 are expected to enlist in preference to a draft at a later date.

Thus our armed forces will be composed mostly of boys still in their teens or just out of them. The characters of boys in these age groups are still in the plastic, or formative, stage. If evil influences gain the upper hand in molding their characters the damage will be irreparable. Not only will the lives of these two million youths be corrupted, but the foundations of the nation itself will be undermined. For, in the last analysis, the foundations of a nation's freedom and security rest upon the moral character of its people.

Soon thousands of these young draftees and enlistees will be pouring into Army, Navy and Air Force camps. And on weekends towns and cities near the service installations will be crowded with the trainees. Will they be left to

their own devices, the prey of prostitutes and dive operators, or will the churches take the leadership in providing them with wholesome recreation and contacts with Christian families?

Most churches and church organizations opposed peace-time conscription. In some cases this opposition stemmed from a fear that the youth of the country would be corrupted by the armed forces. But now that the draft is the law of the land, all religious groups are duty-bound to work together for the spiritual and moral well-being of the trainees.

And more is needed from the churches than just the making available of a spare room on church property for entertainment of the trainees, or issuing to them

a blanket invitation to attend services when in town. The program must attack the problem on three fronts—political, social-recreational, and religious.

Fortunately, an eminently successful pattern for coping with this problem has been set up, and may be followed as a guide for cities near service camps. It was set up by the army's Universal Military Training experiment at Fort Knox, Kentucky, and the citizens in near-by Louisville.

When U. M. T. was established, the army was extremely anxious to create a model unit which would eliminate many of the objections to universal military training raised by parents and churches. To this end, its training program provided for the religious, moral and edu-

cational welfare of the trainees. And the army invited the co-operation of Louisville citizens in making the unit a success. Subsequently, a Louisville Citizens Advisory Committee was set up with Wallace Davis, Louisville banker and civic leader, as chairman. Under the general committee there were subcommittees on religion, self-government, health, education, entertainment, parents, publicity and physical training.

As the name implies, the committee's duties were to observe, criticize and make suggestions regarding the non-military operations of U. M. T. But it went further and gave material help to U. M. T. in such fields as religion and entertainment.

For example, the three clergymen

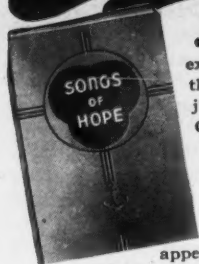


Pictured are some of the activities of the Louisville Citizens Advisory Committee. They saw to it that the UMT trainees

had wholesome places of recreation to go to; they entertained the boys in their homes; they helped in every way.



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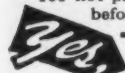
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on the religion sub-committee—Rabbi Joseph Rauch, chairman, the Rev. Homer W. Carpenter, Protestant, and the Rev. Charles C. Boldrick, Catholic—carried on a number of activities. In its advisory capacity, the sub-committee visited the U. M. T. unit frequently, studied its programs, had conferences with the chaplains, talked with the trainees, listened to lectures on morals, and had informal meetings with the U. M. T. commander.

But apart from that, the ministers wrote letters to the parents of each boy in the unit of their respective faiths, telling them they were ready to co-operate with them and their sons and promising to help in every possible way. They also wrote to the boys telling them that not only were the houses of worship open to them but also that they would personally appreciate it if the boys would call on them when in the city. And they invited the boys to church socials.

Further, they tried to put the boys in contact with private homes so that when the boys were in the city they did not have to loaf on the streets or depend exclusively on the movies for entertainment. Finally, they assisted in confirmation, baptism and communion for the trainees, and on Easter and Pass-over made special efforts to bring the messages of these two great festivals to the teen-agers.

The entertainment committee provided recreation for the trainees while they were in the city, and arranged for girls from good families to attend post dances and parties. Under the supervision of this committee every trainee when in Louisville was required to register at the U. S. O. or indicate where he expected to spend the night.

Can the high ideals and splendid achievements of U. M. T. be incorporated in the expanded military establishment? The army at least has taken a long step in this direction. It recently announced that six features of the U. M. T. will be continued and expanded throughout the new army. These procedures already have been inaugurated in the Third Armored Division at Fort Knox, and the Third Armored's adaptation will be studied as a guide.

The six U. M. T. methods which are to become army-wide are:

1. The religious program carefully guided by chaplains. Under this program the chaplains had 33 "lengthy contacts" with the "Umtees" during the six-month training period, including initial interviews upon arrival, church services, and lectures on morals, ethics and citizenship. In addition, the chaplains undertook to know each trainee individually through casual meetings in mess halls, barracks and service clubs. Also under this program trainees were restricted to the post for the first four weeks, and given a choice of attending

church for four consecutive Sundays or listening to an hour-long lecture on a non-religious subject on the Sabbath.

2. The trainee court which judges and metes out punishment for minor infractions.

3. The banning of profanity during training periods. A demerit system for infractions is provided.

4. Compulsory citizenship and morality lectures.

5. Leadership training program with its special student-instructor relationship aimed at eliminating browbeating.

6. A special citizens advisory committee to co-operate with post officials on the problems of soldiers visiting in town.

In the sixth point the army challenges the communities to do their part in safeguarding the trainees when they are away from the post. This is a very real civic problem, and the army recognizes that it cannot be handled without community co-operation. With the Louisville committee as a model, church people can get to work now organizing these committees. Here is how such committees should be generally organized (the following differs some from the Louisville set-up because the problem now is different from U. M. T., which in itself provided many safeguards for its trainees):

Committee on Religion:

1. To encourage all servicemen in communities over weekends to attend church.

2. To accomplish the exchange of ministers and chaplains from time to time between post chapels and churches in communities near service installations.

3. To arrange for baptisms, confirmations, etc., which, if the Fort Knox experiment is any barometer, can be a very worthwhile activity.

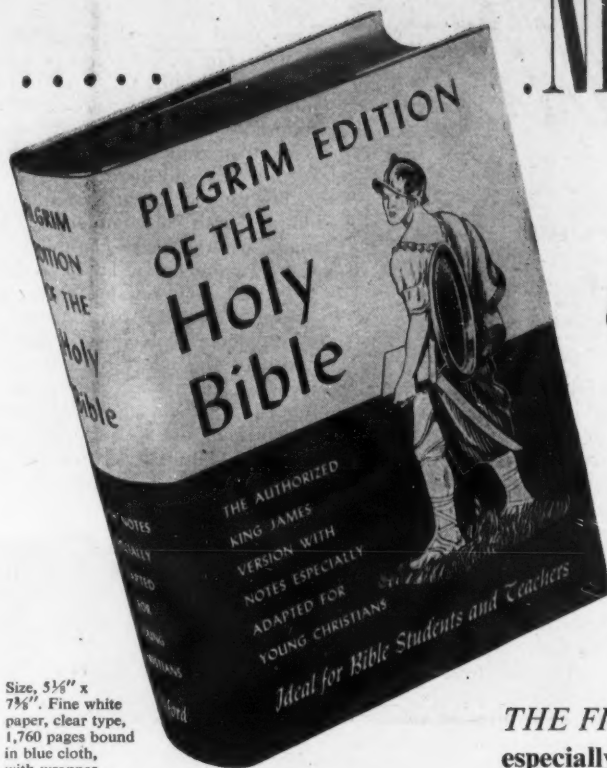
Committee on Social Action:

1. To solicit the co-operation of all bars and hotels in a community in denying the sale of alcoholic beverages to teen-agers in accordance with the statutes of most states. In the Knox experiment, the distinctive U. M. T. shoulder patch was the identification.

In the new army, this will be a more difficult problem to handle. Under present legislation the services would have to agree to furnish every man in uniform with an identification card (as they do overseas) showing the man's picture, name and age. To get the co-operation of bars, it might mean asking the services to require all teen-agers to wear their uniforms at all times, both on and off duty, so that bartenders would know who they were serving. And it would require vigilance to see that the bartenders were in fact denying the sale of liquor to minors.

2. By means of the same identification, to forbid any teen-ager from regis-

(Continued on page 42)



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IN PRAISE OF

Lip Service

SERMON-OF-THE-MONTH

By GANSE LITTLE

ILLUSTRATOR: CHARLES ZINGARO

THE President cannot be quoted." This is one of the primary rules of White House press conferences. The President's views may be presented indirectly, or attributed to a "spokesman," but unless explicit permission is granted he may not be directly quoted on any matter of public importance.

It is unfortunate that this rule, which seems to be a necessary safeguard under particular circumstances, should be so generally adopted by the rest of us with regard to that supremely important matter—our religious faith. How many times as one talks with his fellows about the only really important fact of life, God, and the only essential relationship in life, their allegiance to God, does one draw out all sorts of admissions and acceptances, statements and observations only at the end to be baffled, to be refused the direct statement which will put them on record before their friends and the world as followers of Jesus Christ!

If the minister were in the position of a reporter, he would have to hand in a news story of the interview something like this: "Mr. A— with great affability and becoming tolerance discussed the idea of God. Approval was expressed regarding His existence. The impression was received that Jesus was a good man. Guarded endorsement of the ideals of Christ was given. Mr. A— assured your correspondent of his entirely friendly feeling toward the Church. A diplomatic official quite close to Mr. A— insisted that her husband was at heart a religious man but that he could not be quoted on the subject. No direct statement of the administration's personal relationship to Jesus Christ was forthcoming."

We are accustomed to think of "lip-service" as referring entirely to that outward profession of the hypocrite which is belied by his life. But may I remind you that while "lip-service" in and of itself may be just a sham and a meaningless mouthing of insincere phrases, "lip-service" (as the outspoken avowal of

our Christian faith) is vitally important—to the kingdom of God and to the man who renders it. Just how important can be seen when we consider the words written by Paul to the Roman church, declaring that "lip-service" is one of the prerequisites for salvation. In Romans 10:9 we find him writing: "Confess with your mouth that 'Jesus is Lord'—and ye shall be saved."

Now, it is perfectly apparent to all thinking people that there is no magical power latent in the repetition of such a phrase. No man's soul becomes acceptable to God and worthy of salvation simply because that man's lips formed the syllables which express his faith in Jesus Christ as Lord and Saviour. But it must also be equally apparent to all thinking people that that faith which shrinks from public expression stultifies itself and thereby reveals its own weakness and insufficiency.

The man who is not willing to take the risks always attendant upon open avowal of any cause thereby has proved his lack of faith in the cause. If the "courage of our convictions" does not at least lead us to the frank statement of them, then those convictions will never save us, here or hereafter.

THIS fact is susceptible to easy and familiar proof in many fields of human life. The scientist who refused to formulate as best he could the outcome of his scientific investigations would be no scientist at all. The formulation of certain hypotheses and the courage publicly to present and to defend them is the goal and test of the true scientist. And how many scientists from Galileo on down have postulated certain truths risking their reputations and even their lives in defense! In other words, discovery of truth does not by itself save a man; the open avowal of that truth is an essential factor. "To believe with the heart" is the first, all-important step; but to "confess with the mouth" preserves the moral integrity of the soul.

In the field of business, you often

hear it said of some fine, honest businessman, "His word is his bond." And so it is. But honesty does not consist solely in living up to your pledged word; it consists as well in pledging your word when the necessity for it arises. The entire world of commerce and trade would crash into chaos tomorrow were there not hundreds of thousands of men who daily "confessed with their mouths" the intentions of their minds and hearts.

The whole credit system, which is simply "faith" of commerce, is built on man's willingness to commit himself to say: "I believe . . . I will." All of our intimate human relationships, with their abiding faith and trust reposed in each other, depend of course upon the sincerity of the heart but also an equal measure upon the "confession of the mouth." No woman would trust herself in marriage to a man simply because he glibly repeated the forms and phrases of the marriage ceremony; but few



"I open my mouth boldly to make known the mystery of the gospel for which I am an ambassador in bonds . . ."

ST. PAUL

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women would consent to marry men who, while insisting upon the quality of their faithful devotion, yet refused to give it public expression in those sacred vows and promises.

It is a fair assumption universally made in all human relationships that the man who has convictions, who "means what he says," will at least have the integrity and courage to "say what he means!" We like to talk about "strong, silent men." As a matter of fact, the man who keeps silent in certain situations shows his weakness.

FOR is not the fatal weakness that afflicts human life the inability to make a life-choice, just because we cannot know completely the alternative outcomes of that choice? Here are two men confronted with the same decision in life. Each has the opportunity to take one of two attractive positions in his chosen field of labor. All the known facts about each position have been



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carefully assembled and deliberated upon. What to do? The all-important fact is not and cannot be known—how will I get along in that job? The end-result of the decision will never be discovered until the decision is made and the life-experience entered upon.

Some men can never decide that question. They are always on the fence; they cannot get their wills to say "Yea" or "Nay." They are silent men, but they are not strong men. For the prevailing factor in all of life's important decisions is the determined will that makes the choice, publicly affirms it, and adventurously throws all it has got into proving the choice to have been a wise one.

Do you not see that herein lies the importance for religious experience of confessing with the mouth that Jesus is Lord? The words spoken are but symbols of the decision made; it is the making of a clean-cut decision that saves the soul—just as it is the indefinite vacillation of the will that slowly but surely enervates and destroys the soul.

Life is full of situations in which we are tempted to take the philosophy of Mr. Facing-Both-Ways in "Pilgrim's Progress." "There is so much to be said on both sides!" Granted. The point, however, which has eternal implications for me is, "On which side are you going to say your say?" And not to say anything is to reveal an untrained, irresponsible will.

A man who is drowning may debate whether or not to seize hold of the life-belt flung to him from the shore. But let him debate long enough and he has answered his mind's question as surely as if he had decided not to use it. In the resolute throwing of the will into the balance of life, choosing where we cannot see completely—yet choosing with a faith determined to make that choice the best one—is the way to growth of character. "The end of doubt," said Aristotle, "is not an argument but an action." That is why the right kind of "lip service" saves the soul.

But the public confession of Jesus Christ has saving value not only because it represents the determinative exercise of the will, but also by reason of the character of the choice made. To say "Jesus is Lord," and mean it, is to give the loyalty of our lives to the best we know in life. Which makes it necessary to make clear that this confession "Jesus is Lord" is no mere intellectual adherence to a theological statement. True, it has theological implications far beyond the capacity of the human mind to ascertain, but be sure of this fact: no man has ever been saved simply by giving his intellectual assent to the proposition, "Jesus is the Son of God."

The devils believe and tremble. To say that "Jesus is Lord" is to affirm the existence in this universe of the Christ-like God. It is to stake your life on the fact that ultimate reality is akin to the

character of Jesus Christ. To confess with your mouth that "Jesus is Lord" is to declare that love is the supreme law of life, the guiding principle of this world. To stand before the world and assert "Jesus is Lord"—is to range yourself on the side of love and truth and brotherhood because you believe these elements in life are as determinative and all-controlling as the law of gravitation. It is to believe that the widespread prevalence in human hearts of hatred, and greed, and dishonesty with resulting misery and unhappiness are but indications that to break the law of love means death to the soul just as defying the law of gravitation means death to the body.

In short, to "confess with thy mouth that 'Jesus is Lord'" is to posit an hypothesis concerning the nature of the universe, and looking at Jesus we say, "Every fact of life is to be interpreted in the light of His life and death and resurrection."

Just as our scientist, upon the basis of study and his own experience, finds

INSPIRATION

Each day I watched the slender vine
Creep upward as it searched for light,
And something in its striving made
My wavering faith grow strong and bright.

This symbol of a growth in grace,
This reaching far above the soil,
This glimpsing of eternal things
Brought strength to me and rest in toil.

—Loree Doak

what he firmly believes to be the truth about reality and cannot possibly refrain from declaring his conception of and allegiance to that truth, so do Christians feel about Jesus. "In Him we have seen the fullness of the Godhead bodily, full of grace and truth," and the salvation of our characters depends upon our declaration of our faith.

It must therefore become plain to us that this question of lip-service where Jesus Christ is concerned is not just a question of joining the church as an organization, or of giving polite and formal consent to conventional religious creed. It is rather the inevitable outward expression of a life which, having seen the truth, must declare it and live in loyalty to it. "Here I stand; God helping me, I can do none other!"

We live in an age when it has become rather fashionable not to have deep convictions. "Tolerance," a greatly abused word, has been glorified at the expense of personal belief.

But to return to the main point, there are many people today who have no convictions to express about Jesus Christ simply because they have never bothered to find out what life is all about anyway.

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In conclusion, may I remind you that one benefit which ministers directly to the salvation of the soul, and which comes from the outward declaration of our allegiance to Jesus Christ, lies in the fact that the man who takes an open stand on any question, automatically by thus putting himself on record unleashes certain compulsions which tend to keep him true to his avowed purpose.

The minister every once in a while gets into conversation with some person outside the church who, with quite evident self-satisfaction, blandly criticizes the "hypocrites" in the church who profess one thing and live quite another. I would be the last one to deny that there are some hypocrites in our churches, but there are many more of us who are not hypocrites at all. We are rather human beings—not always much better than many people who have never professed their love and loyalty to Jesus Christ. But we have seen a vision of the truth; we have touched the hem of the garment of His righteousness, and we do long to achieve the life that He has promised to us: a life free from our fears, our prejudices, and our selfishness. In declaring Him to be the Lord of our lives, the governing Principle by which we live, we do definitely lay ourselves open to the charge of hypocrisy, for we fall far short of our profession. Yet part of our belief in the Lordship of Christ springs from our knowledge of His forgiving love once we have freely admitted our own sin and weakness. This we frankly and sincerely do. Such admission is an integral part of our confession of faith; the confession of sin is the first article in our confession of faith—when we say "Jesus is Lord," we say "I am a sinner."

Therein consists in great measure the salvation which our sincere "lip-service" brings to the soul. But we gladly risk the caustic criticism of the world because we know that "the love of Christ constraineth us." And having taken our stand we find his Spirit giving us a grace which we would not otherwise possess. In our homes, in our business offices, in our pleasures, the world may see little evidence of our Christian faith. Often it does see far too little. But the world does not know what we might be and do in all these relationships, were it not for the love and the faith that we profess.

Because we have made a decision to follow Jesus Christ, because we do discover in Him the key to the mystery of life, and because we have been willing before men to assert our allegiance to His cause and Kingdom on this earth, we do definitely find his Spirit qualifying our desires, our purposes, our emotions. "In Him we live, and move, and have our being." It may not show as it should on the outside. But it is there, and we are glad that we made the choice, and still our "souls follow hard after the Lord of Life." THE END

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CASTORIA



Where Even The Babies Go To Church

BABIES go to church on Sunday morning at the Washington (D.C.) City Church of the Brethren—but not in the sanctuary proper where their mothers and fathers go. The infants have a special room of their own where they can play, sleep and eat under the expert care of a graduate nurse and doctor. This scheme makes it possible for parents of young children to attend church regularly instead of staying home baby-sitting until their child is old enough to start Sunday school.

Here is a project perfectly suited to any women's group. Though in this church it got under way as the result of male vision, it is female interest and ingenuity which keeps it going.

Just about nine years ago, Dr. E. F. Sappington, teacher of a newly organized Bible class for young married couples, became worried about the irregular attendance of the class members. His inquiries all met the same answer in one word—baby. Although the church conducted the usual type of nursery to care for older children during church services, there were no arrangements made for babies. So Dr. Sappington suggested that the nursery be modernized, enlarged and equipped to

care for children from two weeks to four years, when they are old enough for a beginners' class.

Each Sunday, during the hours for church school, church and communion services, Dr. Sappington and his staff of seven take over. There is a nurse responsible for the infants up to 18 months old, and members of a women's committee care for the toddlers up to four years old. The former nursery arrangements were completely reorganized to provide two rooms.

The one for the infants, which is not used for any other purpose, has no draperies or carpets to collect dirt—just simple washable curtains and linoleum floor. It is kept as clean as the nursery in a maternity hospital.

Sixteen cribs were collected, size

20 x 40, with mattresses covered in water-proof material. Central heating and modern toilet facilities were installed, and equipment gathered for infant needs. The church members pitched in and helped with the fixing, making about half the equipment, including closets and cabinets for children's clothes, toys, linen and bedding. They planned so well that the only change during the nine years of operation has been to add modern plastic toys from time to time.

DR. SAPPINGTON'S first duty is to inspect the nursery and equipment. Then he or the nurse personally sees each child who is brought there. No child may be left with the others if he has a rash, runny nose, fever, etc. No one can enter the room set aside for the infants except the staff and the parent who brings the child. These precautions have earned them a perfect health record. The staff is very proud that no case of contagious disease has ever been traced to the nursery.

Mrs. Ruth Edwards, the nurse, often finds that her Sunday school duties include helping mothers with problems of diet, weight and health of their chil-

Woman's Place

IN THE CHURCH

edited by Isabel Cornwell

dren. The parents appreciate having a chance to chat with an expert. Of course she feeds the babies as per their schedules. If a nursing baby is visiting, the mother can go into an adjoining room and feed him.

In the toddler section there is play equipment, a victrola and pictures. Here some songs are introduced and a little religious instruction, appropriate to the age of the child, is given in story form. Children 3 and over have little prayers, songs and Bible stories to prepare them for beginner work. Altogether about 36 children visit each Sunday.

It is surprising how much benefit has grown out of the nursery project. Even the children themselves seem to adjust to pre-school groups and beginners' classes in church school if they have started out their church life in the crib

division. The earlier the child is brought into the nursery, the ladies of the Washington church feel, the quicker he adjusts to strange faces and new surroundings. Since the nursery staff does not change, the children soon remember their new friends, and look forward to their Sunday visiting.

Parents, of course, are delighted to know that their child will be well cared for by a trained group during the three-hour period they are engaged in church school and worship service. They are neither spiritually handicapped or physically distracted by a wiggling, sleepy or hungry baby, and there is no more worrying lest their child disturb the congregation.

The congregation as a whole gains from the presence and participation of these young married couples in Sunday activities. They have enthusiasm, in-

terest and energy to offer, and in turn receive practical and spiritual help for conducting their family life.

This nursery service is an important part of the Washington City Church of the Brethren's program for the home. In the youth department, there are courses for young people on Christian ideals of love and marriage. Second, there are pre-marital conferences, and classes in the church school for young married couples, and courses for parents—and the nursery makes it possible for those with children to attend.

It goes without saying that such consideration for young couples' problems holds members to a church. It should be possible for any church to adopt some form of this plan for complete nursery care by a competent permanent staff. (The church we have described

(Continued on page 41)

• The Idea Department: QUICK TRICKS FOR THE FAIR •

ARE you caught empty-handed at "fair-time"? Has the chairman of your booth for the bazaar just reminded you that she is counting on your usual contribution? If you worked last summer while others played, read no further. These ideas are for those who must get the maximum results in the shortest time.

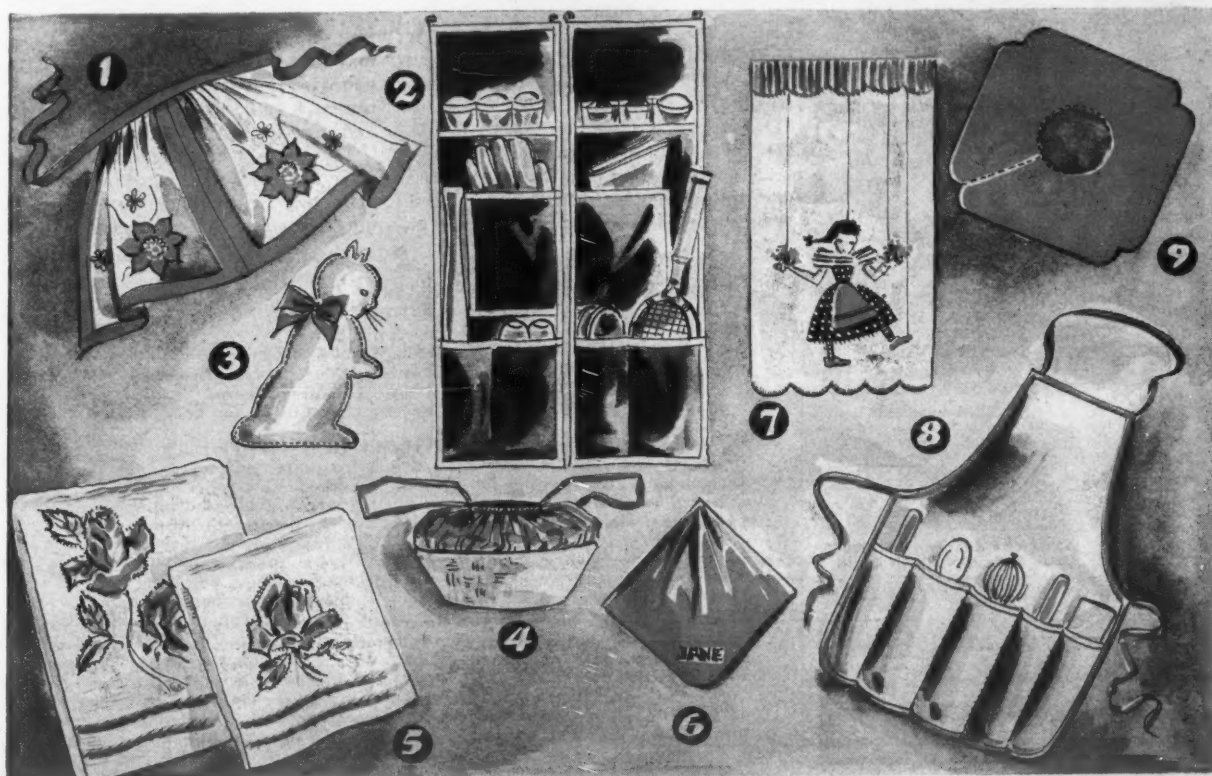
1 Let's start with an apron, always a popular item. Use two dish towels so there will be no raw edges to finish. Choose a pattern with an interesting

design and border. Get 1½ yards of wide twill tape. Stitch the towels together lengthwise, then gather the top edge to measure 18 inches wide. Center the tape on this edge and stitch onto apron top along tape edges. For a matching "daughter" apron, cut another towel in half and gather to 10 inches. Sew as above.

2 Make a "catch-all" to hang on a closet door. This particular one has pockets to hold sport equipment. You could make one for rainy day paraphernalia,

for a dog's accessories, for a child's toys. Just vary the size of the pockets to suit your purpose, remembering to use sturdy material and bind with strong tape.

3 For easy-to-make washable baby toys, draw the outline of a cat or pig or fish on paper. Cut out the pattern and place on old turkish towelling. Cut two thicknesses of material. Cut out another pattern piece, slightly smaller all around, from a piece of sponge-rubber kneeling mat. Stitch edges of toweling



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together half way around; turn, fit in rubber piece. Whip remaining edges together by hand. Embroider faces in colorfast embroidery floss as desired.

4 Those fashionable basket bags are easy to do. Use a small open "bread" basket of thin reed. Measure the circumference and cut two pieces of inch twill tape to fit and slightly overlap. Mark with chalk every inch along one piece of tape. Apply the "ring and socket" half of Dot Snappers over each marking. Mark the second piece of tape to correspond with these snapper tops. Then apply "post and stud" halves of snappers to the second piece. With a curved upholstery needle sew the first piece of tape securely around the top inside of the basket. Cut a piece of material about 6 to 10 inches wide and 1½ times the length of the tape. Turn over top edge to make a heading and insert a drawstring top. Gather bottom of material to fit second piece of tape and stitch on to it. Sew sides of material together. Snap on to tape on basket. Top can thus be snapped off for laundering, and other tops made to match other costumes. Material can be sewed directly to top of basket if desired without using tape, and a lining added. You can really use your ingenuity and imagination on this project.

5 For the gift table, dress up plain turkish towels with large colorful flowers cut from drapery material or remnants. Cut out the design you want and appliqué it on the towel with buttonhole stitch or by machine attachment.

6 Nice handkerchiefs are always in demand. Cut squares of linen and hand roll edges. Appliqué names across the corner using bias tape. Use popular names like Jane, Mary, Anne, Ruth. You might make a few man-size ones and instead of a name sew on "Father" or "Dad."

7 For an unusual guest towel, use scraps arranged to form design wanted and embroider face details and puppet strings as well as scalloped edging. For

appliquing use the zigzagger attachment or do it by hand.

8 For a child's play apron, select a yard of sturdy material. Make upper half of the material narrower to curve under the arms. Double over 8 inches at bottom and stitch into vertical compartments. Finish raw edges with binding, rickrack or tape. Attach tape for ties around neck and waist. Buy a set of miniature cooking utensils—egg-beater, spoon, spatula, pancake turner, etc.—and tuck into compartments.

9 A simple but stunning bedjacket can be made of one piece of soft or lightweight material, 36-inches square. Slightly round or scallop the corners. Cut to the center from one corner and make a circular opening just large enough to fit around the neck. Bind all raw edges with ribbon in matching or contrasting color or rayon seam binding. Decorate the jacket with embroidery if desired. Put ribbon ties at neck and under arms.

PIN-MONEY PLANS

YOU can start on this plan right now and work it profitably for the next two months—Christmas cards. Everyone is a potential customer and there are dozens of different kinds to sell.

The easiest way of course, is to send for the boxes of cards advertised by manufacturers. Sell what you receive and take orders for more.

Another scheme is to arrange to have personal cards made using your customer's own negative of their house or family or any specially posed or suitable picture. The firm, Yulecards, Box 310-8, Quincy, Mass., will send you a free sample of a personal photo Christmas card. Just send them the negative you wish reproduced plus 3c and they'll return it with a sample Christmas card and descriptive circular.

For those who like handwork, consider how inexpensively you can make your own individual, distinctive and unusual cards. Even without talent,

LARGE QUANTITY RECIPE FILE

Harvest Supper for 100

Frosted Apple Juice
Fresh Pork Pie with Mashed Potato Crust
Pickled Beets Grape Jelly Hot Biscuits
Cole Slaw with Sour Cream Dressing
Apple Pie Cheese Coffee or Tea

FRESH PORK PIE WITH MASHED POTATO CRUST

16 quarts cooked cubed fresh pork (32 pounds boned raw meat)
1½ cups pork drippings or fat
3 cups flour
4 tablespoons salt
10 quarts hot meat stock

2 teaspoons powdered sage
1 tablespoon pepper
8 quarts boiled small onions
2 pecks potatoes, whipped with
2 quarts milk
2 cups margarine
6 tablespoons salt
1 tablespoon pepper

Brown pork in hot fat. Add flour and blend. Add stock, seasonings and onions. Cover and simmer 10 to 15 minutes, stirring frequently. Turn meat mixture into drippings. Cook and mash potatoes; add milk, margarine, salt and pepper. Beat until light and smooth. Spread on pans of pork, marking with tines of fork. Or using an ice cream scoop, cover top of pie with scoops of potato, using 8 scoops to each quart of potato mixture. Brown in hot oven, 425° F., for 10 to 15 minutes just before serving.

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you can have fun experimenting with different techniques. And you will be pleasantly surprised at the results. They'll probably be worth selling! Prepare a little book of samples of your handmade cards by mounting them professionally on black construction paper just like the shops do, or set them in a photo album or in cellophane envelopes to keep them fresh. Then call on your friends to take orders for future delivery. If a Sunday-school class decided to make money this way, each one could create a different type card so that the sample book would offer a wide variety.

Just to start you off, we have prepared direction sheets describing some of the ways of making Christmas cards at home. You can do it by blackprinting with a linoleum block, potato, eraser, cork, rubber heel, shell, pencil tip, etc.; blueprint silhouettes; spatter-work with a stencil; transparencies, suggestions for folding, cutting, using commercial seals and gummed colored papers. If you'd like the directions, check the coupon at the end of this section.

BABIES GO TO CHURCH

(Continued from page 39)

isn't a large group—the active membership is about 600.) And the planning and equipping of nursery space seems a very suitable project for a women's group to sponsor. A young people's class would make fine assistants for collecting cribs, mattresses, playpens, toys, and play equipment no longer needed in the homes of church-members. Then perhaps the men's group could help renovate the premises, repair and paint the equipment.

Dr. Sappington feels that a doctor or graduate nurse is essential—and, if possible, both. But in a very small church, a mature mother with up-to-date information on baby care could manage.

If you would like to have some authoritative booklets with modern ideas and information, and learn about a free-mental movie on bathing a baby, check the coupon at the end of the section. We have prepared a bibliography of pamphlets with recent information on youngsters' care, health and activities.

Woman's Place Dept. (10-48)
Christian Herald
27 East 39th St., New York 16.

Please check ones desired:

- ☐ Bibliography on Baby Care and Children's Activities
- ☐ Christmas Cards to Make

Please send large, self-addressed envelope for prompt reply.

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BUDGET DISH WITH A PARTY LOOK

HAM CRISPS WITH MACARONI

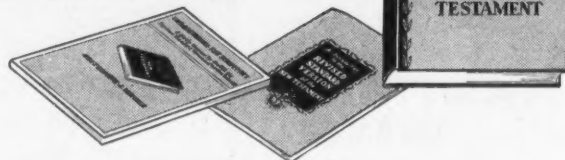
Sauté thin slices of ham until each is curled. Place ham in shallow baking

dish. Top with mounds of Heinz Cooked Macaroni and sprinkle with paprika. Bake in a moderate (350° F.) oven until heated through. Garnish center of platter with asparagus, broccoli or green beans.



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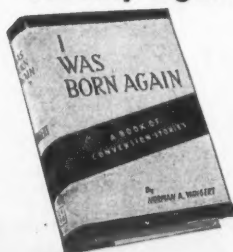
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Louisville Points the Way

(Continued from page 32)

tering at a hotel or tourist place without having a valid reason for doing so.

3. To re-establish wartime control of venereal diseases and prostitution. In this connection, the committee should work with the services in assuring the success of U. M. T.'s revolutionary approach to sex (revolutionary to the army, that is), which was based on continence and self-discipline rather than prophylaxis.

This feature of the U. M. T. program greatly impressed the Louisville subcommittee on religion. The lectures on sex hygiene were primarily designed to instruct the men in the dangers, both physical and moral, of illicit sex relations. The medical officer spoke first, giving the medical angles of the venereal diseases and stressing the fact that continence is the only sure way of guarding against the diseases. He was followed by a chaplain, who discussed moral law as it applies to sexual relations. Whether the Army, Navy and Air Force will agree to try this method is problematical.

Entertainment Committee:

1. To revive wartime service club activities not only in every community but also at every camp. This committee, of course, would not be concerned entirely with the teen-ager but the emphasis should be in that direction since they are the ones who need their free time organized for them.

2. Organization of servicemen's tours to place of historic and educational interest.

Committee on Personal Counsel:

1. Solution of individual servicemen's problems.

2. Advice on where to go, what to do, where to shop, etc.

3. Free legal advice which was furnished during the war.

Committee on Public Relations:

1. To establish a workable understanding with press and radio so that soldier activities are presented correctly and in the best possible light.

2. To establish a workable arrangement between the chief of police in every community and the near-by military installations so that unfortunate incidents are not misrepresented or mis-handled.

3. To serve as liaison between the services and the public on matters of information.

As a final, over-all objective, the committee should closely watch the training program to make sure that the promised moral safeguards are not sabotaged by morally lax officers, or discarded in the haste of expanding the armed services.

The Louisville sub-committee on re-

ligion already has taken cognizance of this last point. In a resolution forwarded to the Department of the Army for "study and action as seen necessary," Rabbi Rauch, Dr. Carpenter and Father Boldrick said in part:

"We realize that the army has already put into practice several points of the moral, spiritual, and social safeguards developed in the Fort Knox experimental unit, and we understand that the beneficial effect of this has been appreciated by the authorities. We know that the citizenry is gratified thereat, since such revision of attitudes by the army has removed serious objections to military training of youth. At the present time the Congress has, with short notice, thrust upon the Department of Defense the tremendous task of carrying into effect the limited draft law.

"Even from our restricted point of view, we can well realize the magnitude of the task, complicated as it is by the time element involved. It would be understandable if the temptation to jettison the implementation of the above mentioned safeguards in the interest of speed and facility should present itself to the authorities charged with the task.

"It will be understandable but it would also be tragic in its consequences (1) to the armed services, (2) to the draftees, (3) to the public at home, (4) to the whole future of our country.

"We therefore respectfully and yet firmly urge . . . the Department of Defense provide that in the implementation of the limited draft program the moral, spiritual and social safeguards developed in the Fort Knox experiment be kept clearly in view, and be incorporated in the detailed regulations governing the Army, Navy and Air Force in its training of the men entrusted to them by the people, through the Congress, for the defense of our beloved country."

THIS stirring appeal represents the heartfelt thoughts of all Christian people, and it undoubtedly will be given serious consideration by our military leaders.

Yet the whole problem hinges in large part on the interest and co-operation shown by the citizens of the communities near the service camps. If these citizens shirk their responsibilities, no plan set up by the armed forces to safeguard the morals of the trainees will be successful. Louisville has pointed the way, and it is up to the citizens of these communities to organize—not at some indefinite date but NOW—and get their program going before the subversive forces of vice and liquor move in and threaten the lives of these thousands of teen-age boys. To fail these boys would be to break faith with the high ideals of Christianity and democracy.

THE END

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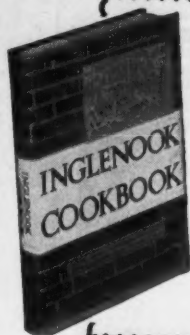
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By E. STANLEY JONES

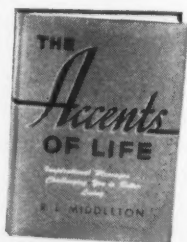


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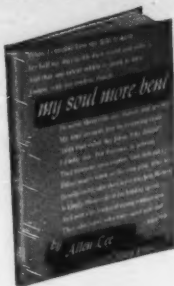
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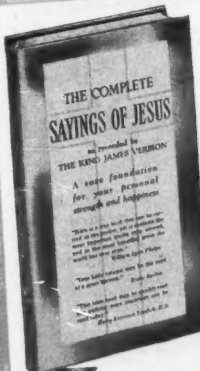
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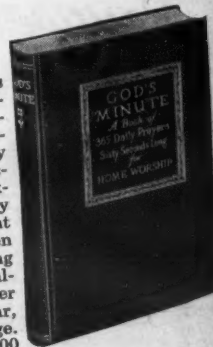


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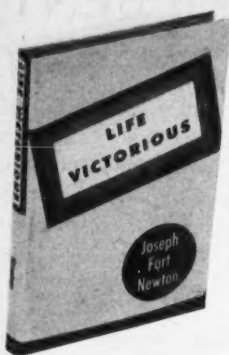
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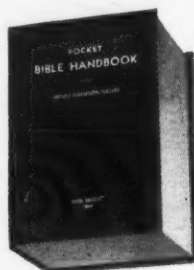
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THE PLIGHT OF FREEDOM, by Paul Scherer (Harper, 227 pp., \$2.50). The freedom for which this distinguished churchman speaks on these pages have five roots: (1) In the sovereignty of God, (2) the dignity of man, (3) the incarnation, (4) the brotherhood of man, (5) the eternal purpose of Christ. "These are the fundamental freedoms," he writes, "that make persons out of people."

WITNESS TO THE TRUTH, by Edith Hamilton (Norton, 230 pp., \$3). I commend this book to every conservative and every fundamentalist and also to those who reject the Bible as uninspired save only as mortal minds are inspired to write.

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vast world of human experience and emotion. For CHRISTIAN HERALD there are many things that should have been omitted, but the hands of Little Patrick will tighten your throat and his gurgling smile will win your heart.

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TAI-LEE'S PRECIOUS SEED, by Mary I. Beck (Friendship Press, 137 pp., \$1.75). Here is a delightful story out of the very soul of the new China. Born in China herself the young author writes with rare discernment. She is a mystic who puts upon these pages—for boys and girls 12 to 15—a vivid dream that came true—and that even more will be the reality of a more abundant life by the shores of Lake Tung Ting. This is a book for Sunday-school libraries and for every Christian home in America. Watch the author!

TOWARD A MORE EFFICIENT CHURCH, by William H. Leach (Revel, 123 pp., \$1.50). This little method book for preacher and people is chuck-full of answers to questions that confront every minister and every church leader—indeed every church member.

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PINE, POTATOES AND PEOPLE, by Helen Hamlin (Norton, 238 pp., \$3). Aroostook County in Maine is New England's last remaining frontier and this gorgeous little volume is the story of Aroostook. The author's roots are where her pen has gone. She is both gay and factual. She is at once a novelist, a historian and a farmer. You will love it.

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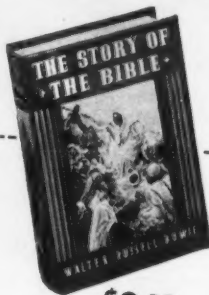
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Daily Meditations

by WALTER L. MOORE



Friday, October 1

READ PHILIPPIANS 4:6

I am sure care's an enemy to life.

—SHAKESPEARE

WORRY, NOT WORK, kills people. John Wolcot in "Expostulatory Odes" says, "Care to our coffin adds a nail, no doubt; and every grin, so merry, draws one out." Paul suggests an effective cure for worry: "Be careful for nothing." Certainly; but how keep from it? "In everything by prayer and supplication with thanksgiving let your requests be made known to God." Prayer is the antidote for worry.

Father, we would cast our cares on Thee this day, as Thou hast bidden us to do, knowing that Thou carest for us. Amen.

Saturday, October 2

READ PROVERBS 17:17

Those friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel.

—SHAKESPEARE

NO ONE IS POOR who is rich in friends. He has treasure that can neither be bought nor sold. Washington observed that friendship is a plant of slow growth, and that it has to undergo and withstand the shocks of adversity before it is entitled to be called such. The price of having friends is to be a friend: "A man that hath friends must shew himself friendly." We must think about our friends, enjoy their fellowship, and let them know we love them. As Samuel Johnson said, "A man, sir, should keep his friendships in repair."

We thank Thee, O divine Friend, for the friends we have made through the years. Bless them in all their interests, and make us friendly toward all mankind. Amen.

Sunday, October 3

READ PSALM 28:1

God, a word of Thine in season! God, a motion of Thy lip!

—MAX EASTMAN

THE PSALMIST SANG, "Unto Thee will I cry, O Lord my rock; be not silent, to me: lest, if Thou be silent to me, I become like them that go down into the pit." It was no lonely cry of a skeptic. God was his rock. Yet He seemed silent and far away. But the

worshiper prayed to the silent God until the answer came, and he could rejoice: "Blessed be the Lord, because He hath heard the voice of my supplications."

O Thou inscrutable God, when we cannot pray as we would, help us to pray as we can, not letting Thee go till Thou bless us. We pray in Jesus' name.

Monday, October 4

READ ACTS 1:8

Still shines the light of holy lives like star beams over doubt.

—WHITTIER

AN OLD MINISTER was challenged by a young skeptic to debate the validity of faith in God. He replied, "A case in court is not decided by the arguments of the lawyers alone, but by the testimony of witnesses. I will bring a dozen witnesses to the power of faith to transform life if you will bring a like number to testify to the blessings of doubt." The debate was not held.

O God our Strength, we pray not for cleverness to debate Thy power, but for grace to be living proofs of it.

Tuesday, October 5

READ JOHN 5:17

Too much rest is rust.

—SCOTT

OF THE RARE PERSON who is so intemperate with his strength that he wears himself out before his time we say, "He worked himself to death." But of how many others might we say, "He rested himself to death." We slouch in our chairs, injuring our bodies by improper posture. If we must go a city block, we drive the car, rather than get needed exercise by walking. We lounge in a movie when we might stir our minds with a serious book or a stimulating conversation. Servants keep our yards when we might find joy in digging in the good earth. And the success for which we long is not to have to work.

O Thou busy God, save us from the subtle love for death which makes us want to be idle. Amen.

Wednesday, October 6

READ II CORINTHIANS 12:9

THE HAPPY WARRIOR was never better typified than in the Apostle Paul.

Stoning, whipping, imprisonment, and persecution of every sort were his lot. But like the Jerusalem band, he rejoiced that he was counted worthy to suffer shame for the Name. In all that he lost he found the glorious gain of a closer fellowship with the suffering Christ, a greater measure of the Spirit of Comfort, and power to witness more effectively for his Lord.

We do not ask Thee, Father, for more pain, but we do pray for grace to receive the precious gifts that only come wrapped in suffering. Amen.

Thursday, October 7

READ MATTHEW 10:29, 30

He counts the hairs of every head, and grieves to see a sparrow dead.

—THEODORE MAYNARD

THE SCIENTISTS speak of the indestructibility of matter. The poet pictures The World's Miser hoarding with infinite care the rose leaves, the stars, the flowers, each blade of grass, and even the raindrops. Jesus encourages all who feel that they are forgotten by reminding them that God never loses sight of even the tiniest bird or a hair on the head of one of His children. Nothing of value is ever lost or forgotten.

Dear watchful Father, we thank Thee for the assurance of Thy care for the little things. May we be like Thee in that no person shall seem insignificant to us. Amen.

Friday, October 8

READ PHILIPPIANS 4:8

Refresh me with a great thought.

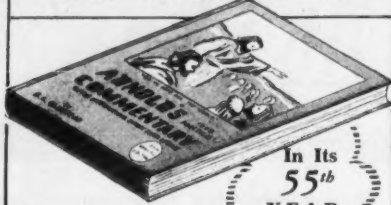
—JOHANN HERDER

THESE WERE THE LAST words of the court preacher at Weimar, one of the most brilliant and delightful of German authors, before his death in 1803. Not only had his splendid mind and beautiful spirit been moulded under the influence of serious thinking, but great thoughts had come to be his refreshment.

God of inspiration, we thank Thee for the great thoughts of Thy Word which refresh our souls. Help us to seek after truth as a thirsty man longs for water. Amen. (Continued on next page)

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Saturday, October 9

READ JOSHUA 14:12

Though my muscles may stiffen, though my skin may wrinkle, may I never find myself yawning at life.

—TOYOHICO KAGAWA

CALEB BELONGED to the gallant fellowship of those who refuse to grow old. At 85 he might have asked for security and a pension, instead he asked for a hard and hazardous task, the assignment of the mountains where the giants lived. We never grow senile while seeking opportunities to serve and while our faces are toward the future.

O Thou ageless God, keep alive in our breasts the youthful spirit of adventure, optimism, and self-sacrifice. We ask it in Jesus' name. Amen.

Sunday, October 10

READ REVELATION 21:1

This is our faith tremendous—our wild hope who shall scorn—that in the name of Jesus the world shall be reborn!

—VACHEL LINDSAY

SO THE POET closes a powerful, brief poem, "Foreign Missions in Battle Array." He describes the "troops with heaven for home" who go out as missionaries, their advance marked not by bloodshed, but "nations growing kinder" and "childhearts growing wise." Then he raises the question as to the final result. Will Christ or the "dark gods" triumph? Most of us will echo this ringing assertion of faith in the conquering Christ.

O Thou God of battles, we assert again our faith to believe that Thy Kingdom shall come and Thy will be done on earth as it is in heaven. Amen.

Monday, October 11

READ MATTHEW 25:40

Wherever man was beaten, I was whipped.

—ERNEST CADMAN COLWELL

JESUS SAID, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If, then, He feels the force of every blow aimed at one of His own, surely the marks of Calvary must be hidden under fresh wounds. Can we see on His body the welt raised by the masked hoodlum's lash, the bayonet wounds, the gauntness of hunger about which we have not cared?

Tenderhearted Saviour, teach us what it means to suffer with all who are in pain. Give us a heart like Thine. Amen.

Tuesday, October 12

READ DANIEL 3:22

Heat not a furnace for your foe so hot that it do singe yourself.

—SHAKESPEARE

IN HIS FURY at the Hebrew youths, Nebuchadnezzar commanded that the

furnace into which he would throw them should be heated seven times more than it was wont to be heated. Strangely, however, the objects of his wrath were unhurt, while they who cast them in were killed. Usually the victims of anger and resentment are not the ones against whom it is directed, but rather those who harbor it.

O Thou who dost forgive us so often and so much, teach us to forgive those who trespass against us, whether the injury be real or imagined. Amen.

Wednesday, October 13

READ PSALM 118:18, 19

It lightens the stroke to draw near to Him who handles the rod.

—TRYON EDWARDS

HAVING FAILED TO WIN the heavyweight boxing championship of the world from Max Schmeling in 1931, Young Stribling was killed in a motorcycle accident. His father, who was his manager, and who idolized him, was crushed with grief. Recently he told a reporter, "After my boy died I tried liquor. It would make me forget for a little while, but then I remembered worse than ever. Then I found my way into the church. I now read the Bible a lot, and I've learned that when trouble comes I can't cope with, I can leave it to the Lord."

We have learned, dear Father, that sorrow comes to us all. May our suffering draw us closer to Thee, the source of peace and comfort. Amen.

Thursday, October 14

READ LEVITICUS 19:32

An aged Christian, with the snow of time upon his head, may remind us that those points of earth are whitest which are nearest to heaven.

—E. H. CHAPIN

ANCIENT JUDAISM honored its elders. It was written, "Thou shalt rise up before the hoary head, and honor the face of the old man." They were to avoid the poor judgment that would disregard the experience of the mature, and the faulty character that would be ungrateful for services already rendered. In the early Christian church the leaders were called "elders," suggesting that they looked for leadership to the older members. No age has seen a more virile church.

O Thou who art the Ancient of Days, we thank Thee for the aged saints among us. Teach us to learn from their wisdom and to be considerate of their frailties. Amen.

Friday, October 15

READ MATTHEW 26:27

JESUS TOOK THE CUP that was a symbol of His shed blood, and gave thanks. He was saying, "I thank God for my suffering." To love deeply, to grow strong, to know happiness, we must suffer. Pain can be a blessing. It

was also the cup of duty, and Jesus was grateful for a sense of destiny: "For this cause came I into the world." It is good to feel that one's life has meaning in God's plan. It was the cup of devotion, and Jesus was saying, "I am thankful for the love I feel." Life is rich to anyone who loves enough to die for his beloved.

Dear Father, we thank Thee for life's cup of suffering and duty and love. Help us always to say, "Thy will be done." Amen.

Saturday, October 16

READ MATTHEW 5:5

CLAUDIA is an elderly Negro woman, reared in the deep South with few educational advantages. But her Christlike spirit is respected in any group. Recently in a crowded store she was jostled by a rude child, who said brusquely, "Watch where you're going, nigger!" Quietly Claudie turned, and with a smile of pure good will, said, "What did you say, honey?" Abashed, the child answered, "I called you a nigger, but I won't do it any more."

Dear God and Father of the lowly Nazarene, create in us the quality of meekness that is worthy to inherit the earth. Amen.

Sunday, October 17

READ EXODUS 20:12

It would be more honorable to our distinguished ancestors to praise them in words less, but in deeds to imitate them more.

—HORACE MANN

THE FIFTH COMMANDMENT bids us honor our fathers and mothers, not boast of them. It is observed by obedience to our parents in our youth and kindness and consideration for them as age advances. We are the products of their training, and they are most honored by our living good and useful lives.

Heavenly Father, we thank Thee for our earthly parents who have bequeathed to us an honorable name and a goodly heritage. May our lives honor them, and may our children receive no less from us. Amen.

Monday, October 18

READ JOHN 7:17

He that doeth the will of heaven, to him shall knowledge and sight be given.—ANON

HORACE BUSHNELL, as a young instructor at Yale, was tortured by doubt and perplexity. Reading and discussing religion constantly, he found no help. So he cast himself on God, praying, "O God, I believe there is an eternal difference between right and wrong, and I hereby give myself up to do the right and refrain from wrong. I believe that Thou dost exist, and if Thou canst hear my prayer and will reveal Thyself to me, I pledge myself to do Thy will, and I make this pledge fully, freely



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We open the windows of our hearts to Thee, O God, that Thou mayest speak to us. We will to do Thy will. Show it to us. Amen.

Tuesday, October 19

READ ISAIAH 48:10

Why should I start at the plow of my Lord, that maketh deep furrows on my soul? I know He is no idle husbandman; He purpoeth a harvest. —SAMUEL RUTHERFORD

SINCE OUR LIVES are in the hands of a loving heavenly Father, we may well believe that the bitter as well as the sweet is useful to us. Experience shows that sorrow and pain are more fruitful in producing saints than are pleasure and laughter.

O God, who hast taught us to know that all things work together under Thy hand for good, enable us to welcome every experience through which we may be made like Christ. Amen.

Wednesday, October 20

READ ISAIAH 52:12

Wisely and slow; they stumble that run fast. —SHAKESPEARE

JOHN WESLEY used to say that he was always in haste, but never in a hurry. The root meaning of "hurry" is to whirl in precipitate or confused action. A hurricane may disturb things drastically, but it is not very useful for doing work. Faith in the Lord who goes before us can save us from tension and confusion. A quiet devotional period to renew our faith and relax our muscles can make us not only more peaceful, but also more efficient.

We wait upon Thee, O Thou source of strength and quietness, for power to do the things that are worth doing and for wisdom to know what they are. Amen.

Thursday, October 21

READ ROMANS 2:15

Suspicion always haunts the guilty mind; the thief doth fear each bush an officer. —SHAKESPEARE

AFTER CAIN, through jealousy, had murdered his brother Abel, he is represented as saying that everyone who saw him would want to slay him. Conscience does make cowards! The lie-detector mechanism is so constructed as to register one's nervous reactions to his own suspicions that falsehood cannot be hidden. How foolish to suppose that we can find happiness through wrong! The moral law is written on our hearts.

God of truth, we thank Thee for every evidence of the weakness of wrong and the inevitable triumph of right. Help us to devote ourselves wholly to that which is good. Amen.

Friday, October 22

READ PHILIPPIANS 3:10

I did for Christ alone what all of Rome could not have wrought with bruise of lash or stone. —COUNTEE CULLEN

THESE WORDS which the poet puts into the mouth of Simon of Cyrene may or may not express the feelings of him who carried Christ's cross, but they certainly remind us forcefully of how infinitely stronger is love than force. Proud spirits that would never bow under compulsion will become humble for love. Force is far too feeble to draw the world together, but love can do it.

Adored Saviour, who didst give Thyself because only love is strong enough to redeem the world, teach us to love like Thee. Amen.

Saturday, October 23

READ LUKE 4:36

Oh it is excellent to have a giant's strength; but it is tyrannous to use it like a giant. —SHAKESPEARE

JESUS AND ALEXANDER THE GREAT, each of whom lived only 33 years, were both men of unusual powers. Alexander conquered nations, but was unable to rule himself. Jesus did many wondrous works of mercy. Today Jesus is worshiped and Alexander is pitied. The difference is not merely in the power each possessed, but in the use made of it. The test of greatness is not now strong one is, but the cause to which he gives his strength.

Make us great, O God, not in the amount of strength we have, but in the use of the powers we are given. Amen.

Sunday, October 24

READ LUKE 18:17

I have a heart that cries to God abandonedly across the blind imperfect avenue of mind. —AMOS N. WILDER

WE MAY BE THANKFUL that great scholarship is not the condition of our knowing God, but rather a childlike spirit. Not everyone can be learned, but everyone can be childlike. Paul observed that, "The world by wisdom knew not God," and "Not many wise men after the flesh are called." Jesus said, "I thank thee, O Father, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." He does not promise the vision of God to the clever and sophisticated, but to the pure and simple of heart.

O God our Saviour, we thank Thee for putting into our every heart that which cries out to Thee. May neither sin nor pride nor speculation keep us from Thee. Amen.

Monday, October 25

READ ROMANS 14:12

The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings. —SHAKESPEARE

EPICURUS, who lived around 300 B.C., said that strict belief in fate is the worst slavery. Of course, we do not control all the events of our lives, but we are free to make the choices that decide their courses. When we fail, we cannot avoid responsibility. When we succeed, we must recognize God's mercy and goodness.

Enable us, O God, to see Thy grace in all the good in our lives, and our waywardness as the cause of all evil. Amen.

Tuesday, October 26

READ EPHESIANS 5:20

I of my joy have had no dearth, though this night were my last on earth.

—DOROTHY L. SAYERS

AN OLD LEGEND tells that all the people were invited to lay their burdens in one great heap. Then each had the privilege of selecting the one which he preferred. After a great deal of examination and thought, each selected the burden he had laid down. Our burdens are inextricably linked with our loved ones, friends, and joys. If we knew all about both, most of us would prefer our own lives to any other.

Good Father, we often complain, but we would not exchange our lot for any other. Forgive our ingratitude, and give us joy in our blessings. Amen.

Wednesday, October 27

READ MATTHEW 5:16

To show in every spot and place the living glory of His face. —THEODORE MAYNARD

THESE LINES written about the raindrops may well refer to all beauty and life. The loveliness of nature, its order and plan, the marvels of personality all reflect the glory of the Creator. And human hearts most truly live when they exist to glorify God and enjoy Him forever. As we resemble Jesus we show the Father's glory to the world.

We thank Thee, our glorious Maker, for the reflection of Thy face in the raindrops, the mirror of nature. May our souls be so pure that they shall likewise reflect Thy face. Amen.

Thursday, October 28

READ LUKE 8:39, 40

But man is Thy most awful instrument, in working out a pure intent.—WORDSWORTH

WHEN THE MAN with the devils was healed, at the cost of a fine herd of hogs, the Gadarenes asked Jesus to leave. But when the Healer returned, they received Him gladly. Why the change? Apparently Legion himself had altered their attitude by the evidence of the change he had undergone and by his enthusiasm in telling about it. God has a way of using even very unpromising human beings to change conditions.

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We are humbled, Almighty God, by the knowledge that Thou hast made Thyself dependent on us as instruments for Thy work. Amen.

Friday, October 29

READ JOHN 15:18

But the Son of Man is crucified always and there shall be martyrs and saints.

—T. S. ELIOT

RACE PREJUDICE, war, and greed are the most effective acids to destroy the thin veneer of what we call Christian civilization. Jesus was crucified by respectable, prosperous, patriotic, religious people. How quickly many of His modern followers would turn against Him for insisting on brotherhood with all races, non-resistance to violence, and complete sharing with those who need what we have!

God of the self-sacrificing Jesus, give us the courage to yield our lives completely to His Spirit, and to face without flinching the worst the world can do to us. Amen.

Saturday, October 30

READ RUTH 2:19

For time will teach thee soon the truth: There are no birds in last year's nest.

—LONGFELLOW

FOR NAOMI AND RUTH the past

THE FORGOTTEN WORD

(Continued from page 20)

from a God-man on a Cross—and he fell upon the Christians, fed to the lions as many as he could find, and drove the rest into the dry sewers called the catacombs.

But where now is Nero? And where is Christ?

Have the gentlemen of the U. N. never studied history? Have they never observed that faith is the one, all-conquering force? As a reporter, I can testify that the name of God has no more reverence in the United Nations than it had at Versailles. And the hard, practical fact remains that faith in the bond of international man has proved worthless—why? Because it is not backed by faith, practical faith in God.

Founded on mankind's agonized repugnance to the diabolical idiocy of war, the U. N. was created as an instrument to articulate the universal conscience of mankind. Yet it has ignored organized religion and excluded from its deliberations the earthly vicars of that universal conscience!

Now, with the monstrous flower of the atomic bomb evilly fascinating mankind, something must be done.

But what?

There is a way, and it is the *only* way!

The United Nations, diplomatic repository of material power, must invite

was tragic, the future uncertain. But the question at evening was, "Where hast thou gleaned today?" Life is lived fruitfully one day at a time. Our Lord taught us to pray for one day's bread. It is equally vain to regret or boast of the past. Worry over the future is harmful. We must "act in the living present." Yesterday is a canceled check; tomorrow is a promissory note; only today is cash in hand, and should be spent wisely.

Give us this day bread, strength, courage and light sufficient for the day's needs, and wisdom to live each day at its best. Amen.

Sunday, October 31

READ HEBREWS 6:1

IN THE PROCESS of building Christian character, the believer is both active and passive. The Centenary translation of Philippians 3:14 and Hebrews 6:1 makes the distinction clear. Paul speaks of "straining every nerve toward that which lies ahead." But in Hebrews it is "Let us be borne along toward what is mature." Because God is working in us both to will and to do, we can work out our own salvation.

O God, who hast planned great things for us, and art working powerfully in us, give us aspiration and zeal in harmony with Thy purposes. Amen.

and activate and cooperate with—more, obey—moral power.

To express that moral power, there can be set up a Supreme Moral Council of the United Nations. That council already exists, awaiting only activation. It comprises the recognized heads of the leading religious bodies of the world. Cynics may say they are not enough, or not good enough. The realist replies: "They are all we have!"

By "recognized heads" of the leading religious denominations do we mean just the big ones? Exactly, and exactly because they are just that—big.

Members of the Moral Council

✻ ✻

*G*od grants liberty only to those who love it, and are always ready to guard and defend it.

—Daniel Webster

✻ ✻

should be the heads or designated representatives of the Christian communions: Protestant, Roman Catholic, Greek and Russian Orthodox; heads of the ancient Judaic faith; the leaders of the Moslems, the Buddhists, the Confucionists, the Shintoists—every faith represented by every member U. N. nation. These men, however they were selected, are the acknowledged leaders of their millions of adherents. *They are the only visible symbols of moral authority on earth.*

As a Supreme Moral Council, they need not sit in continuous session—indeed, they could not. But they could meet at stated intervals, or at special call, to bring the weight of their opinion on any vexing question requiring moral and humanitarian judgment.

They could meet too without the diplomatic protocol of precedence. They know that men have always differed and divided regarding dogma and doctrine—and always will. But they also know that all men of religion give allegiance to their common Creator—called by whatever name, but known to all simple men by the simple name of God—and by that allegiance are foresworn to the broad principles of righteousness. On that common ground they could meet.

BUT, someone asks, *would they?* Would the Pope, for example, who exercises infallibility in the eyes of his communion, accept such a call? The only possible reply up to now is, he has never had one; the only attention paid to his definitions in international relations so far has been either to flout or ignore him. It would seem that neither he nor any other temporal leader of religion could in conscience refuse so vital a challenge to faith.

But could these leaders of such diverse faiths actually come to a meeting of minds? I refuse to believe they could not! Mind you, they would not be contending for creedal or doctrinal points of view. They would be battling for a united front against international immorality. The very fires of the threat facing us all would fuse them into a unit rising above sectarianism.

All the heads of all religions have their titles—Supreme Pontiff, Primate of England, Grand Rabbi, Chief Muezzin, Grand Patriarch—yet each is known by the generic title, "Man of God." That would be their identity and function in the Moral Council of the United Nations.

And how would such a Supreme Moral Council operate? Comprised of men of like or superior intellectual attainments possessed by the political leaders of the nations, the Council would examine the *casual nexus* of any contest between two countries, and, before it can swell and explode into conflict, analyze opposing claims and simply define which rival is right and which is wrong, which is good and which is evil. There may be degrees of righteousness or guilt in all human and national inter-relations, but where there is evil it can be found and made known—and the world will accept the verdict from recognized moral authority.

In a quarrel between nations indited in terms, the Moral Council could consider evidence and testimony supplied by Security Council investigators—or obtain its own. And on such evidence



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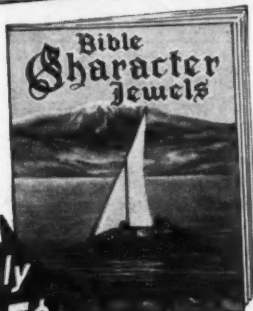


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it could render its simple moral decision, of right or wrong, of good or evil.

True, there would be racial and nationalist tugs and strains, for these men of moral authority are human and have a local habitation and a name. True, among them might be some traitor to their faculty, some contender for selfish privilege. There was one at the Last Supper.

Would they reach their verdict by majority or unanimity? That would be for them to decide. The world would await that verdict. But once that verdict was rendered, and if a nation's ruling regime had been proved to be wicked to the satisfaction of reasonable men, the vast communicative energy of all nations would concentrate on the people of the aggressor nation and demand expulsion of that regime.

And if the verdict of the Moral Council was defied? Then the secular and military arm of the United Nations would come into action—even to the atomic bomb—to wipe out wickedness before there was war.

Is this idea fantastic? Of course it is! But what is the idea of the next and atomic war?

And, if this or some similar plan were rejected by the United Nations, should that stop the formation of the Moral Council of Mankind?

Private endowment could finance the necessary physical operation of this Moral Council, whose simple verdict on any contest between countries would be avidly awaited. And once it was rendered and publicized—let any politicians dare oppose it!

Does that sound like a challenge? It is a challenge!

The world is arming to the teeth—beyond the teeth—to the mental torture of tens of millions of mothers who fear war. Man in his pride has called himself the master of the universe. And where are we? We're lost in the jungle of animosities, suspicions and the feudalism of force. Our only arbitration after two ruinous wars in one generation is the arbitrament of the bomber.

We must face it: We, the children of the Age of Super-Power, cannot obtain peace or a semblance of security until we acknowledge first that we are the children of Supreme Power—until we heed the forgotten word that unless we are "as little children" we cannot enter the Kingdom of Heaven—until we know, and act on the knowledge, that faith alone can make us one, all brothers of the One Father.

Faith, we say we believe, has the power to move mountains. But we shall discover, if in love for all we are guided not by force but by moral authority, that faith has a greater power even than the power to move mountains. We shall discover that faith has the power to move men! THE END



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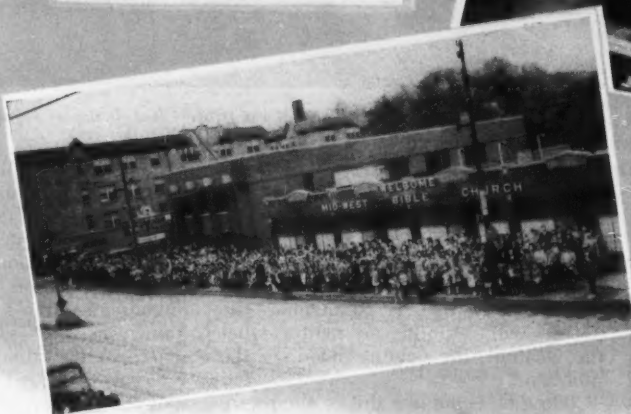


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By WILLIAM F. McDERMOTT

IT was a hot, sultry Sunday night in August. All Chicago had been steaming and wilting as the blistering daylight hours dragged into an oppressive evening.

Driving along a heavily-traveled street in the "melting pot" district of the Northwest side, I was attracted by a lighted cross and an electric sign which read "Mid-West Bible Church."

"Must be having service in spite of the heat," I said to myself, noting the illuminated windows. No one appeared to be entering, but cars were parked all about, and a huge lot adjacent to the church was full. I decided to go in.

An usher in the foyer shook hands with me. "Welcome," he said. "But there's standing room only."

I stepped inside—and could hardly believe my eyes. The sanctuary was packed to the doors, the choir loft full to overflowing, and every pulpit chair was in use.

It was informal worship, with a rousing hymn-sing—how that throng did

roll out the old familiar songs! The humidity that wilted down collars only seemed to fire up the enthusiasm. Prayers were earnest and intensely personal; occasionally a fervent "Amen!" was heard from the congregation. The offering plates overflowed with bills. The sermon on "God's Unspeakable Love" was an impassioned plea to people to recognize, accept and live by that which was theirs, although it was beyond their understanding.

Something strange, something almost unreal, yet something vivid, arresting and challenging about that sermon caused the throng to forget the heat. Even those who were fanning themselves ceased the effort. Many could be seen leaning forward, apparently reaching out to grasp every word. There was such a hush that breathing could scarcely be heard. The young man in the pulpit was pouring out his soul—not in frenzy or agony, but in deep, resistless appeal.

The sermon ran exactly one hour. There was no sensationalism about it.

It was a simple, fervent, scholarly exposition of Scripture, but what held the crowd was the fact that the heart as well as the brain of the preacher was in it.

There was a quiet, brief appeal for those who might wish to make their confession of Christ as Savior to come to the altar. A few wended their way to the front. A hymn, the benediction and postlude, and the service was over.

The auditorium was now almost at a boiling point, what with the terrific summer heat and the added degrees of temperature a crowd always generates, yet the people were loath to leave. They gathered in little groups, not for idle chatter, but to talk about the church and the Kingdom. It was more than two hours from the time the worship started until the last person departed.

"What is the explanation of all this?" I asked the pastor, the Rev. Torrey Johnson, Baptist-ordained minister of the non-sectarian Mid-West Bible Church, also international president of



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High-school department of Mid-West Bible Church meets right through the year.

Youth For Christ. "How do you attract such a crowd on a hot August night?"

"Just with the Gospel," he explained. "We use no tricks, no devices, no come-ons. If Christ is preached with a fervor and intensity that is contagious, the people will respond, no matter what the weather, the neighborhood, or the problem."

"Do they come like this in the morning, too?"

"We had an overflow at the eleven

o'clock service," Johnson replied.

My thoughts turned to the Sunday school. Was it functioning at similar high pitch in spite of the "dog days" of August, vacation, and the usual let-down in religious work in the "good old summer time"? In my own suburb, known as the "village of churches," where stately edifices stand at frequent intervals on tree-lined streets, at least half the Sunday schools had closed out in June for the season, and most of the others had just "token" sessions with skeleton crews of teachers and a few pupils.

Was it the same here? I had to find out. So on the last Sunday in August, supposedly one of the "dead" days of the church calendar, I journeyed at the Sunday school hour to Mid-West Church to see what I could see—and I saw plenty. Cars were lined for a block to unload both children and grownups. Street cars deposited whole families at the corner. From every direction there came trooping groups of youngsters of

Left: In the "bowl room," glassed-in and soundproof. Below: The choir-loft is this jammed all year 'round.



all ages, from tiny tots to high-school seniors, young adults of college and post-college age, and many middle-aged and older people. It seemed as if all carried Bibles.

Many went directly into the church, but others disappeared into what appeared to be stores on both sides of Cicero Avenue.

"What's going on here?" I asked the veteran Sunday-school superintendent, Chester Scholl, a manufacturer. "So many of these people are going to stores. They aren't open for business, are they?"

"Yes, but of a different kind," he smiled. "You see, our Sunday school has grown so fast that the church couldn't accommodate the pupils, so we have overflowed into vacant stores."

"How many?" I asked. "Looks like these people are going into enough stores to serve a good-sized town!"

"Well, we own four on the east side of Cicero Avenue, near the church, and then we rent four others across the street. That's eight in all. We could use more, but we can't get them."

Six departmental superintendents were on the job supervising that many different worship services. Sixty Sunday-school teachers were prepared to take care of the classes. Bible study was the central theme of each group session, and in each case there was a definite objective: the application of the teaching of Scripture to individual lives, no matter how young or old. Every Sunday the claims of Christ are presented, and seldom a day of worship goes by without some young person taking a public stand for the Savior.

THE Sunday school was over. I stood outside the church with one of the school's officers and watched the people pour out—the throng looked as big as a movie crowd leaving when the show is over.

"What's the attendance today?" I asked.

"Just 622, which isn't so bad when so many of our people are away," the worker replied. "In the winter we run about 900 every Sunday. Our offering was pretty good also—\$105."

I looked up and down Cicero Avenue again—it all seemed so unreal as a site for a church. No trees, no lawn, no stately Gothic edifice. The only clue to anything ecclesiastical was the attractive, moderate-sized tabernacle at the corner. Yet beneath the surface there was plenty of the "ecclesiastical" about it. You see, in addition to the eight store fronts occupied by Mid-West activities, the church also owns and operates a huge parking lot for 100 cars—free to the public, of course—in the same block. On the other corner (the church owns the whole block frontage on the east side of Cicero Avenue) stands a huge half-block-long garage.

(Continued on page 67)

3 mistaken ideas about Sound Conditioning in Churches

mistake #1

THAT SOUND CONDITIONING IS DIFFICULT TO INSTALL...

The fact is: Hundreds of churches across the country have proved that Acousti-Celotex sound conditioning can be installed easily in every type of church from simple Colonial to Gothic cathedral. Special equipment and methods used by distributors of Acousti-Celotex make the job *quick, clean, and quiet*. And the result—excessive reverberation that distorts music and the spoken word, is controlled . . . enabling the entire congregation to hear clearly the full brilliance of the service.

mistake #2

THAT SOUND CONDITIONING IS MECHANICAL IN APPEARANCE...

The fact is: A wide range of styles and finishes is available to make Acousti-Celotex* treatment blend with any interior. Special polychromed or stencilled designs . . . oblong tiles . . . herringbone pattern of installation that gives a variegated stone effect—these are a few of the variations in appearance that have brought warm praise for Acousti-Celotex from church authorities.

mistake #3

THAT SOUND CONDITIONING IS EXPENSIVE...

The fact is: Many churches have been able to install Acousti-Celotex sound conditioning for about the same cost as a redecoration. And the benefits to the church from increased attendance—and to the congregation from heightened enjoyment of services, more than compensate for the cost of the improvement.

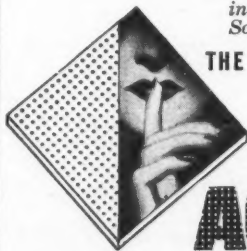
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PLANS FOR A VILLAGE CHURCH

Architect: ARLAND A. DIRLAM, Boston, Mass.

LOOKING at this charming Colonial church with its fragile-looking spire surmounted by an even more fragile cross, you might never think that it embodies every up-to-date building feature, that it is as modern as tomorrow's newspaper!

Note, first of all, that the tower indicates the principal entrance to the entire plant. The spacious narthex provides an uncrowded center of circulation to all parts of the building. *It is not necessary to pass through any room to get to any other room;* thus there are no folding partitions anywhere. These points should be indications to the uninitiated that the term "modern" no longer means something angular and bizarre, but rather, connotes added comfort, ease and economy.

The building is ideally suited for seven-day-a-week use. Spread out horizontally, yet a unity, the plant lends itself to a complete program of religious activities in worship, education, fellowship and recreation. Further, the building has an attractive appearance from every side.

The central entrance and tower pro-

vide the point of climax in the exterior design. It makes for a balanced exterior with important parts of the building on either side, while at the same time permitting the worship unit or nave to dominate the total composition.

Important feature is the chapel, seating eighty; soundproofed, it may be used for junior church or other services at the same time the nave is in use. The church parlor is conveniently located for wedding receptions after the

ceremony in either the chapel or nave. It includes a kitchenette. There are no rooms above the spacious fellowship hall, the ceiling is thus sufficiently high for athletic games.

Because of the contour of the site, the rooms on the lower floor are entirely above the ground, with entrances at ground level. A careful study of the lower-floor plans is advised; many superlative features will be noted. Not indicated are a bride's room and additional lavatories which were added.

Economy in upkeep is provided by the separately zoned heating system with which any one portion of the church may be heated as needed. Construction of the building is brick with cinder-block back-up on a steel and wood frame. Any finish may of course be used with these plans.

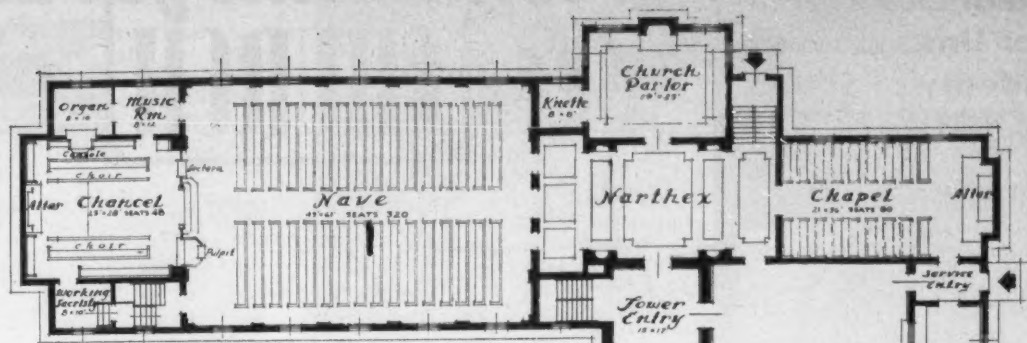
Unique is the fact that the contractor, Pearson Associates, Springfield, Mass., gave a bonded guarantee to complete the building at a price of \$245,589, which included grading and planting the grounds. This is quite reasonable, being 70c per cubic foot, including the tower.



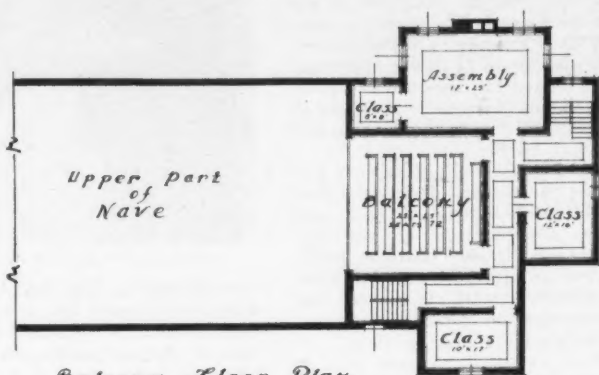
Correspondence Invited . . .

To help congregations in their building or remodeling programs and for further information regarding this church, address . . .

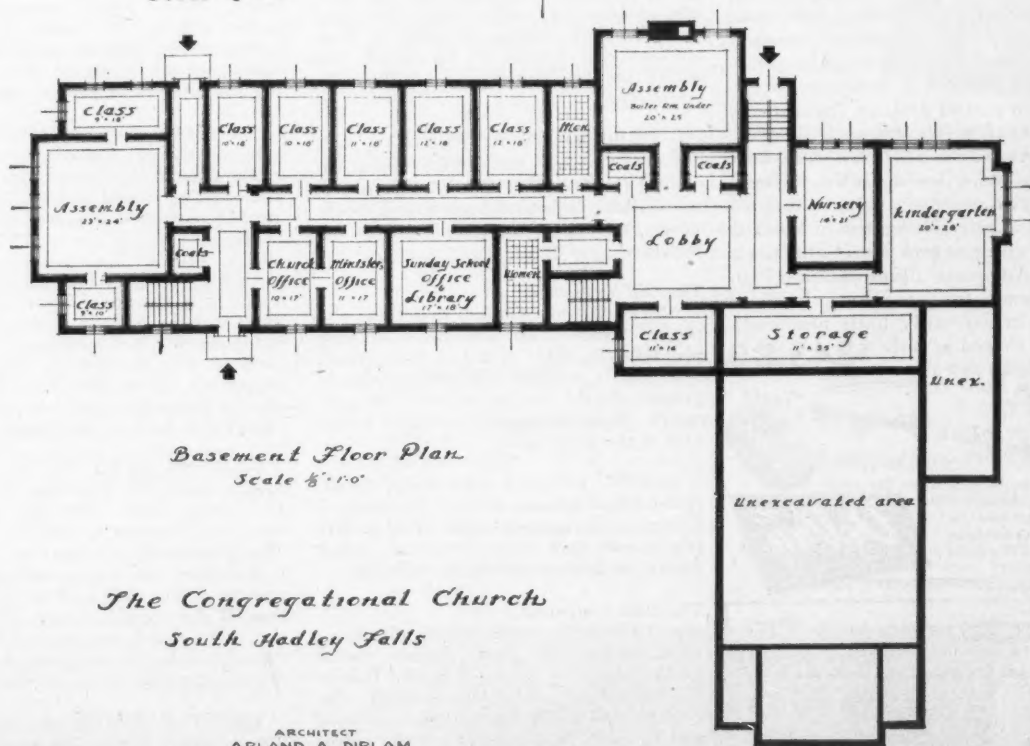
CHRISTIAN HERALD CHURCH
BUILDING BUREAU
27 EAST 39TH STREET, NEW YORK 16, N. Y.



First Floor Plan
Scale $\frac{1}{8}$ " = 1'-0"



Balcony Floor Plan
Scale $\frac{1}{8}$ " = 1'-0"

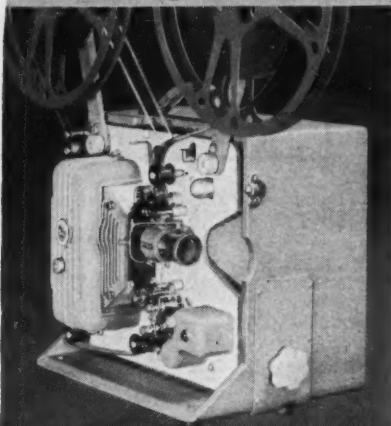


Basement Floor Plan
Scale $\frac{1}{8}$ " = 1'-0"

*The Congregational Church
South Hadley Falls*

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Visual Aids for the CHURCH

MY NAME IS HAN is the sound feature-length motion picture produced by the Protestant Film Commission. Filmed in China by Julian Bryan of the International Film Foundation, it is well photographed, with an economy of dialogue and detail. Chinese amateur actors were used in portraying the effect of the Christian witness in China. This is an eloquent plea for Christian missions and a tribute to the role taken by the younger churches in the spread of the Gospel. The picture is narrated by Han, a simple Chinese farmer, who, like thousands of his countrymen, remembers the terrible days of the war and finds himself now facing the necessity of returning with his family to his home and re-establishing his life.

When they at last reach home, they find their house practically destroyed, their fertile lands laid waste. The wife and mother has some measure of hope and courage, inspired by her Christian belief, but Han has no regard for such "childishness." He starts to work clearing his land and trying again to raise food, against overwhelming odds.

How Han eventually is won over to Christianity, after many painful experiences during which his neighbors not only partake of what the mission offers but begin to make their religion manifest in their attitudes and actions in his behalf—this makes up the stirring story. (2½ reels; rental \$8.)

BIBLE STORY FILMS

The following films, well suited to making familiar Bible stories "come alive," are available through denominational bookstores, members of the Religious Film Association.

The Old Testament

AMOS (20 min.; sound; rental \$6; Cathedral Films). This new and interesting film tells the story of the prophet Amos. The social, political and religious background of Old Testament times are portrayed. Many of these evils treated herein exist in the world today.

QUEEN ESTHER (50 min.; sound; rental \$16; Cathedral Films). The story of Esther is dramatically told. The picture begins and ends with a modern Jewish family celebrating the Feast of Purim.

The New Testament

A CERTAIN NOBLEMAN (20 min.; sound, rental \$6; silent, 30 min. rental \$4.50; Cathedral Films). The film follows the Biblical account of John 4:46-53. The customs and habits of the time of Jesus and the story of the healing of the nobleman's son are dramatically portrayed. The figure of Jesus does not appear but His voice is heard.



Han rests from his labors in the field.

A VOICE IN THE WILDERNESS (40 min.; sound; rental \$12; Cathedral Films). Can be used for studying both the life of John the Baptist and the early ministry of Jesus. It is the story of John, beginning with his birth and his early life in the desert. When John's preaching at the Jordan attracts the multitudes, Jesus is among them. John is taken by Herod's orders and put in prison. John's life ends and the ministry of Jesus Christ is begun.

A WOMAN TO REMEMBER (30 min.; sound; rental \$8; Cathedral Films). Based on the story of the woman who bathed the feet of Jesus, as told in Luke 7:36-50. Her greatest possession was used to honor the Master.

JAIRUS' DAUGHTER (27 min.; sound; rental \$8; Cathedral Films). The familiar story of Luke 8:40-56. Jairus, a ruler of the synagogue in Capernaum, had an only daughter who became ill. The Master is sought but arrives after the girl dies. The child is restored to life and Jairus is convinced that Jesus is the Christ.

JOURNEY INTO FAITH (34 min.; sound; rental \$8; Cathedral Films; rental \$14 during Lent). The story of the two men from Emmaus, as told in Luke 24:13-33. Cleopas and Joel organize a movement to overthrow the Roman authority, hoping that the Master will lead the revolt. They hear of the crucifixion and on their journey home, they come face to face with the risen Christ but do not recognize Him until the evening meal at the breaking of bread.

MAN OF FAITH (22 min.; sound; rental \$6; Cathedral Films). The story of Darius (Mark 11:1-12), a wealthy young man in Tiberius who met the Master and sells house and lands to follow him. He is in-

jured in an accident which cause paralysis. Knowing Jesus can help, he enlists the aid of four friends to let him down through a roof in the house where Jesus is staying.

NO GREATER POWER (24 min.; sound; rental \$8; Cathedral Films). The story of a changed life as told in Luke 19:1-10. Zaccheus gains an exalted position as tax collector in Jericho. His wealth and power are used selfishly until he meets Jesus.

THE BLIND BEGGAR OF JERUSALEM (30 min.; sound; rental \$8; Cathedral Films). John 9: tells the story of the beggar who sat outside the gates of the temple. This film shows Jesus healing this beggar, blind from birth. But the story is more than the healing. The growing hatred of the temple authorities for the Master is portrayed. The attempt of the temple priests to force the beggar to deny the miracle and discredit the power of Jesus fails.

THE CALLING OF MATTHEW (28 min.; sound; rental \$8; Cathedral Films). The story of Matthew, the tax collector, as told in Mark 2:13-17. He was despised by his own people, not only because he was a servant of Rome, but for the oppressive taxes he levied. His father had disowned him; his mother seldom saw him; his sister lost confidence in him. Then Jesus passed by and called him.

THE CHILD OF BETHLEHEM (22 min.; sound; rental \$6; Cathedral Films. During December rental is \$12). An excellent portrayal of incidents from the stories of the birth of Jesus and of His boyhood as recorded in the Gospels of Luke and Matthew.

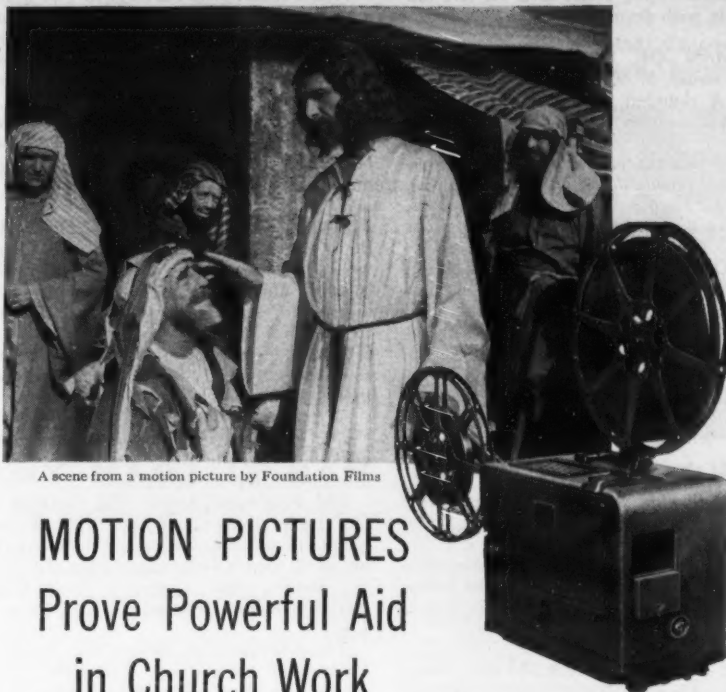
WHO IS MY NEIGHBOR? (30 min.; sound; rental \$8; Cathedral Films). Based on the parable of the Good Samaritan as told in Luke 10:25-27.

Cathedral Films have made available an excellent teachers' Study Guide for each of the above films. These guides sell for 10c each. They may also be purchased as a complete set for \$2.10, including a handy, pocket-arranged notebook folder. Each guide lists the film characters, suggested plans for utilization, projects, discussion topics, and questions. Filmstrips—sold at \$2.50—are available on all Bible story films.

THE NATIVITY (20 min.; sound; rental \$7.50; American Bible Society). This film shows the annunciation to Mary and Joseph; the tax decree; the journey to Bethlehem; the manger scene; the shepherds and the wise men.

PARABLE OF THE SOWER (20 min.; sound; rental \$7.50; American Bible Society). The picture begins with scenes of Jesus and the disciples walking through the streets of a typical marketplace. Certain characters follow Jesus to the sea where He stands in a boat and tells the parable.

THE RICH YOUNG RULER (27 min.; sound; rental \$8; Cathedral Films). The film is true to the story as it is recorded in Mark 10:13-31. The climax of the picture, however, is concerned with what happened



A scene from a motion picture by Foundation Films

MOTION PICTURES Prove Powerful Aid in Church Work

That motion pictures can be of great help in attaining the objectives of your church and church school programs has been demonstrated in thousands of churches of all denominations.

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to the Rich Young Ruler after he left the interview with Jesus.

WOMAN OF SAMARIA (20 min.; sound; rental \$7.50; American Bible Society). A detailed portrayal of the story contained in John 4:4-41.

The following educational sound film-strips are available from Pilgrim Press, Boston 8. They are sold as complete units, including the strips, records and scripts.

IS YOUR HOME FUN? (B. & W. \$10). Told in cartoons and with rare good humor, this is the story of the social and moral influences of the home in relation to community and world outlooks.

TWO DOLLARS (Color, \$15). A plea for Christian stewardship in the use of money, told in a happy, laugh-provoking manner.

The following sound films are available from Foundation Films, Pasadena 1, Calif.

THE DIVINE BAPTISM (15 min., rental B. & W. \$5; color, \$6). The film places emphasis on the living fact that the Master was baptized in a symbolic manner.

THE LORD'S PRAYER (10 min., rental B. & W., \$4; color, \$5). The story of Jesus teaching His disciples the Lord's Prayer.

THE REDEEMER HEALETH (10 min., rental B. & W., \$4; color, \$5). Dramatically portrays four healings from the ministry of Jesus Christ.

THE PRODIGAL RETURNS (15 min., rental B. & W., \$5; color, \$6). Graphically relates the parable of the Ninety and Nine and the moral lesson of drunkenness and wasteful living.

The following film, sponsored by the Youth Division of the National Social Welfare Assembly, is distributed by Association Films, New York.

MAKE WAY FOR YOUTH (Two reels, B. & W., rental \$3.50 per day, \$10 per week, purchase price \$60). Already seen by a half-million people, the story is woven around the Youth Council idea which is of tremendous importance both in awakening folks to the dangers inherent in group tensions, and in suggesting concrete constructive action to eradicate these tensions.

The following Bible story film strips are available from the American Bible Society at a purchase price of \$2 each.

Old Testament Series: The Getting of Our Bible; Reading of Our Bible; Pentateuch; Beginning; Genesis of Israel; Evolution of Jewish Government; Israel Under the Judges; Rise of Israel; Holy City; Israel's Decline; Isolated Events; Hebrew Life.

These strips will furnish an excellent background for a study of the Old Testament. A manual is furnished with each.

New Testament Series: Dawn of the Christian Era; Childhood of Jesus; Preparation of Jesus; Ministry of Jesus; Jesus as a Healer; Christ as a Teacher; Activities of Jesus; Closing Scene of Christ's Work;

Arrest and Trial of Jesus; The Crucifixion; Acts of the Apostles.

A very useful series for making the teachings of the New Testament real. A manual is provided for each.

A series of film strips on the life of Saint Paul is also available from the American Bible Society at a purchase price of \$2.50 each. The series: Paul's Early Life; Paul's First Missionary Journey; Paul's Second Missionary Journey; Paul's Third Missionary Journey; Paul's Journey to Rome.

This series has special significance for showing the progress and importance of Paul's teachings. Each of the frames shows an event in the life of Paul superimposed on a map of the area where the event took place. There are also explanatory texts and Biblical references cited in the frames.

In addition the American Bible Society offers the following Bible story slides: Old Testament, Part I (Eden to Egypt) 9 slides, \$4.50; Old Testament, Part II (Exodus to Samuel) 6 slides, \$3; Old Testament, Part III (Saul to Solomon) 6 slides, \$3; Old Testament, Part IV (The Prophets) 10 slides, \$5; Old Testament, Part V (Captivity and Release) 6 slides, \$3; Joseph, 5 slides, \$2.50; Moses, 6 slides, \$3; Builders of Early Church, 12 slides, \$6; Paul, 12 slides, \$6; Bible Customs, Part I, 9 slides, \$4.50; Bible Customs, Part II, 9 slides, \$4.50.

These slides are from the well-known paintings of the Providence Lithograph Company. Each of the sets contains a leaflet which gives the Scriptural reference, identity of the characters, and factual information concerning the event portrayed.

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STANDING ROOM ONLY

(Continued from page 61)

There's a stirring story in that building itself—it is being made over into a church! At this writing it is a beehive of industry, as 200 volunteers work to make that cavernous auto-storage structure into an attractive sanctuary. One would scarcely believe it could be done. But when it is remembered that many an old barn is now being turned into an attractive residence through the genius of man, it doesn't seem impossible to make a big garage over into a church.

Arthur Hansen, the editor of an architectural magazine, drew up plans that will soften business-like outlines of the building and will turn the inside into a dignified and inspiring auditorium for worship.

Men of all kinds of trades, members of the congregation, are working zealously nights and Saturdays making the alterations, while scores of faithful women of the congregation are making drapes, curtains and pulpit and communion table coverings. All labor is free. The church bought the garage for \$38,000 and could have sold it later for \$110,000. The remodeling is costing \$50,000, which was pledged in advance.

The dedication service was set for Sunday, October 3rd. The edifice will seat 1,500 and can accommodate 2,000—taking care, for a few years at least, of the crowds that want to attend the church. Many are now turned away.

Looks like real vitality in this "melting pot" congregation, doesn't it? But that isn't all. Without an every-member canvass, without any campaigns or drives or high-pressure, this church which numbers only 600 members, although it has a constituency of 1,200 families, has given in the last year \$110,000 for local support, including the money for the new building, and \$40,000 for missions, providing full support for 24 missionaries throughout the world! And to its various services and meetings on an average Sunday, winter or summer, it draws more than 3,000 people.

All this in a period of 15 years! There was no Mid-West Church at all in the early spring of 1933. In fact, two Protestant churches of well-known denominations had folded up in that territory, one being turned into a synagogue and the other into a factory. And when the Mid-West Church was in the throes of birth, there were many good souls who said dolefully, "It can't be done."

But those who saw only dire defeat ahead didn't know the mettle of the little prayer-meeting group and the young Baptist minister who "conspired" to produce this "miracle church." Much of the Christian world has heard of that man. Now 39 years old, Dr.

By the Churches For the Churches



MY NAME IS HAN

Just released—praised by enthusiastic audiences everywhere. "Has basic nobility . . . restores our faith . . . photography has truly poetic imagination."—*Los Angeles Daily News*. "Classic simplicity . . ."—*Los Angeles Times*. "Packs more punch than a Hollywood double feature."—*Parade*.

MY NAME IS HAN, 25 min., 16 mm., sound
Rental, \$8.00.



BEYOND OUR OWN

A record-breaking film with a vital religious message. "Film of the Month" in the December *Christian Herald*. "Four (Church) Bells."—*Pathfinder*. "The Protestant Film Commission is to be congratulated."—*New York Herald Tribune*. "A milestone in the history of the religious-motivated film."—*Religious News Service*.

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Torrey Johnson, as the first president of world-wide Youth for Christ, has preached to vast throngs in America and Europe, and has labored with other youth leaders to bring about the "revival of a century" among the young people of the world. The success of that movement is attested by the 1,800 meetings held every Saturday night throughout America, with an attendance ranging far beyond 1,000,000 people. And the Youth For Christ campaign owes much of its inspiration to Mid-West Church success.

Now to the story of the church's beginnings. The summer of 1933 was only a few weeks away when a group of devout men and women of the

Northwest community, who had a deep love for God and a passion to win others to the Kingdom, held prayer meetings in different homes. They finally rented a business college hall for services, then took over and remodeled a vacant store room. One of their number heard of a young man who was having unusual success in a tent revival. He was asked to preach for them. They liked him and called him. He preached his first sermon on October 1, 1933—on the theme, "The Ideal Church."

He was a young Norwegian, Torrey Johnson—named after the late noted evangelist. Torrey had grown up in a godly Lutheran home where family

prayers were the custom and where religious faith was a vital part of the personal life. He graduated from high school and then worked his way through Wheaton College by delivering ice to summer resorters at Lake Geneva, Wisconsin. At odd times he shoveled coal to add to his income.

Johnson was a leading athlete in Wheaton College, playing on both football and baseball teams. He made the first football team as a freshman, and won his varsity letter in his first term. His early studies were pre-medical, as he intended to become a doctor. Then the call to the ministry came to him, although he continued his major in science and won his B. S. degree from Wheaton. Graduated in 1930, at 21 years of age, Torrey was immediately called to be pastor of the Messiah Baptist Church—the youngest ordained and installed Baptist minister in Chicago.

Things immediately began to pick up at Messiah Church. The prayer meeting boomed, and young people began to pour in. The time came when the church needed a new choir director. Someone told Johnson of a young auto mechanic who was a good singer and director. The pastor went to the garage where he was employed and interviewed him. Although in overalls and greasy from head to foot, the mechanic warbled a note or two, told of his training and experience, and was hired on the spot. The warbler was none other than Bob Cook, who was later to become associate pastor of Mid-West Church and director of the Chicagoland Youth For Christ.

One year at Messiah Church was followed by two years of evangelism, then Johnson felt the need for a theological education. He chose Northern Baptist Seminary at Chicago, where he was to be the following seven years, three as a student, four as a faculty member. His scholastic record was one of the best in the history of the school—an average of 94.1 grade in 38 courses; he was below 90 in only two.

All this, and carrying on the ministry at Mid-West Church. After graduation in 1936, he became a teacher of Greek at the seminary, serving four years. Also, he pursued his studies for a Doctor of Systematic Theology degree, completing all his work except writing his thesis. He also has the honorary degrees of D.D., LL.D. and F.R.G.S.

Thus it was that for seven years Johnson doubled as pastor and student or teacher. But Mid-West Church did not suffer because of the part-time ministry—rather it boomed. Inside of a year, or by 1934, the Sunday school attendance had doubled. A portable school (equivalent to two one-room country school houses) was purchased from the Chicago School Board for \$50, and was used for Sunday school and

STAINED GLASS MEMORIAL WINDOWS



Recently installed in St. Paul's Methodist Church (new colonial chapel) of Lynn, Mass.

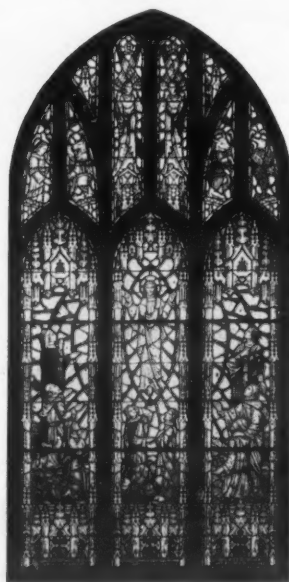
Even a colonial chapel can use a limited amount of stained glass when color is used with great restraint.

New west window in Grace Episcopal Church, Norwood, Mass. The Reverend G. Rowell Crocker, rector. This new ascension window given in memory of a former rector.

Stained Glass need not be expensive. Write today for our free booklet on how windows are made and how to estimate cost. No charge. Ask for booklet on Stained Glass #18.

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evening youth meetings. During an evening service two years later, fire destroyed the improvised quarters. The small insurance was used as a nest-egg for a new church, \$40,000 additional was subscribed, and by 1940 the 75 x 180 tabernacle was completed and dedicated.

Still the cry was "Room! More room!" as the Sunday-school attendance shot past the 500 mark. Store rooms on both sides of the street were grabbed up as fast as they could be bought or leased. Each was tastily fitted up for religious use. The garage at the rear of the tabernacle was converted into a radio chapel for broadcasting purposes—more about that later.

Parking space became a problem. In the same block with the church was a filling station on a large plot of ground. Mid-West negotiated for it. As the owner, a non-Christian, signed the deed for it he remarked: "I don't know just why I am selling this to you people. I've been offered \$500 more by another party, and he still wants the property. But, well, I like you people over there, and I know you'll use it to a good end."

Although it is undenominational, Mid-West Church is set up much like any other congregation, with trustees to look after the property and finances, and deacons exercising oversight of spiritual matters. There is virtually no social program, although there are a large number of organizations and activities for all ages. Everything centers, however, on evangelism. An excellent band and a large choir reinforce the congregational singing at Sunday services.

An average attendance of 1,000 Sunday mornings and nights is supplemented by 900 or more at Sunday school, by 300 to 350 in the youth devotional groups early Sunday evenings, and by 250 at prayer meeting on Wednesday nights. That's a double-barreled midweek program, running from 7 to 9 o'clock, yet the people are eager for it. The early hour is given over to classes in soul winning and to a teachers' training class, with a typical old-time testimony and prayer service following. Decisions for Christ are sought here as well as at worship.

Space forbids any but a brief mention of an amazing variety of "extras" carried on in the ministry of Mid-West Church by Pastors Torrey Johnson and Bob Cook, along with ex-Chaplain Bernard Kruse and Doug Fisher, minister of music—but here are some of the highlights:

Every Monday night the Men's Fellowship, with dinner, draws 50 to 100 men for prayer, evangelism and visitation. Assignments for laymen to call on the sick, absentees and new prospects are given out, the men going two by two. Once a year the territory within a mile radius is canvassed, every home without a Bible being given one.

Non-Christians are prayed for and invited to Christ.

The Women's Missionary Society numbers 200 members, with weekly meetings for devotions, sewing for missionaries, etc. The ladies of the church processed 140 tons of clothing for overseas relief—that's just one item to illustrate their practical Christian service. At the annual "Christmas Tree" service given in October, the ladies raise \$3,600 in money and gifts as Christmas presents for missionaries of the church.

The Sunday school has a class for deaf mutes, with an average attendance of 40. The church supports a missionary to the deaf and dumb in Chicago.

Every Saturday night a "revival hour prayer band" meets in the pastor's study for intercession in behalf of the Sunday services, while each Sunday evening just before the evangelistic service the ushers meet for a devotional hour. The pastors say that much of the fruitful results of the night revival can be traced to these prayer services.

Mid-West goes in for "Gospel teams" in a vigorous way, and several groups serve weekly in rescue missions, jail services, street meetings and in the distribution of tracts. They average 30 special meetings a month. Half a million pieces of Christian literature are distributed yearly. (Con't on page 80)

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A sculptured likeness, in marble, of Stephen Girard, founder of the college.

He Wouldn't Have a Preacher on the Place

By KENNETH L. WILSON

MOST people today do not know the real story about the devil and Dan'l Webster. They didn't hear the gasps of horror that went up from a million throats when the United States Supreme Court unanimously decided for the devil. A man in 1844 would have been put to it to find a churchgoer who doubted the identity of the great lawyer's opponent. Webster himself was as sure that he sniffed acrid brimstone in the sacrosanct chambers as he was that the twenty-six states of the Union had a shining destiny. No timid soul, he threw inkwells of scathing adjectives right and left.

Today, folks are still likely to question the infallibility of this particular exhibition of justice until they review

the evidence for themselves. Then they begin to suspect that probably Daniel Webster was on the wrong side—and maybe the devil, too, for that matter.

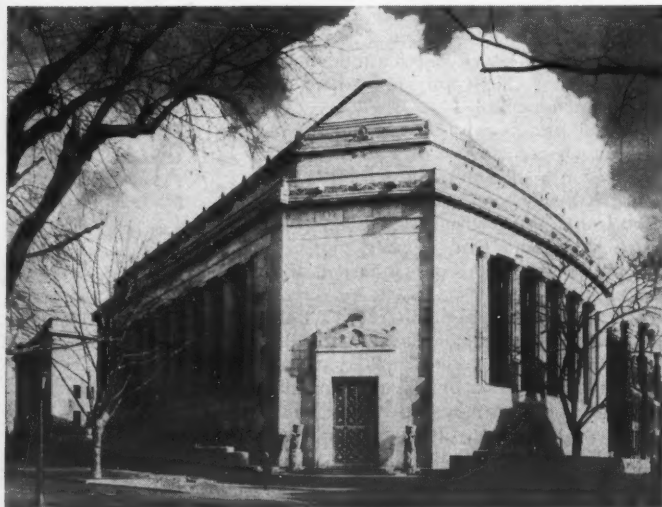
If Stephen Girard of Philadelphia had not been a strange man who thought nothing of writing a strange will, Webster would never have got into such a fix. But then denominationalism would never have had such a powerful object lesson, either.

The sound and fury was something to make rugged men quake, when Mr. Girard left some five-and-a-quarter millions of dollars for the founding of Girard College, which was to be not a college but an orphanage-boarding school, and conditioned his generosity by the requirement that "No ecclesias-

Yet that is not to say that Stephen Girard was shutting out religion from the college he founded—as witness the lovely chapel gracing the campus



Above: The magnificent chancel of Girard College Chapel. Note the amplifying pylons. Right: The main entrance, showing the wedge shape of the chapel.



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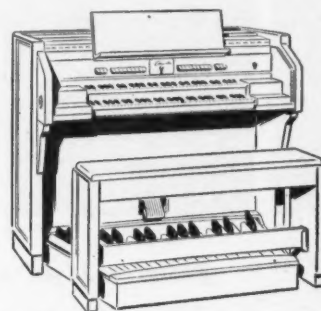
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tic, missionary, or minister of any sect whatsoever shall ever hold or exercise any station or duty whatever in the said college." If he had just let it go at that, perhaps no one would have stayed awake nights to practice choice blistering epithets.

But when he slammed even the windows right in the faces of preachers by adding, "Nor shall any such person ever be admitted for any purpose, or as a visitor," that was the last straw that broke the Campbellites' backs, to say nothing of Methodist and Presbyterian and Baptist and other sensibilities. In fact, with those few strokes of a pen, Stephen Girard suddenly made himself as universally unpopular in all brands of church circles as Haman, Jezebel, Judas,

and John Barleycorn rolled into one iniquitous monster.

He made a kind of offhand apology for his action in the next sentence or so, but aroused Christendom was in no mood to read a white paper. "I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitements which clashing doctrines and sectarian controversy are so apt to produce."

Girard wrote this, mind you, during a period in our history when a man would fight for his denomination at the

drop of a creed. Public debates were rousing opinion and streaking lines of cleavage down through towns and villages and families.

Other people and groups have before and since tried to solve the problem of denominationalism in other ways. This was Stephen Girard's way. He has made his way stick for a hundred years.

To say that Girard College has thrown out the baby with the bath, is not to state it precisely. Girard has, along with the bath, thrown out the tub perhaps, but the baby, religion itself, has survived and flourished—much to the chagrin of certain atheists who had mistakenly begun to applaud too soon.

The Founder (they capitalize it at the school, a peculiarity you are inclined to overlook when you learn that the original endowment has multiplied itself to \$90,000,000) made certain that religion would be very much in evidence, even though preachers were not. He directed that the purest principles of morality be taught—"instilled into the minds of the scholars," as he forcefully put it.

He wished them to learn these principles so thoroughly that in life they would, "from inclination and habit, evince benevolence towards their fellow creatures, and a love of truth, sobriety and industry." That Daniel Webster, retained by the heirs to break the will in the cause of righteousness, construed all this as a system for the propagation of infidelity, is quite a commentary on the belligerence of early nineteenth-century religion.

Girard had learned the hard way about the principles of morality, and, for the most part, without benefit of clergy. He had been around. At the age of twenty-six he had come to this country from France. Setting up as a merchant, he had made money at the expense of the government, his partners, and his own brother—demonstrating that his one blind eye had not impaired his sharp-sightedness. He sold to both sides in the Revolutionary War, but patriotically financed the War of 1812 almost singlehanded.

In the Philadelphia yellow-fever plague of 1793, Girard, at the risk of his own life, took charge of the neglected death house that had been visited by the terrified citizenry only long enough and often enough to unload new quantities of victims. The rich youngish man, even his compassion flint-coated, saved hundreds of lives. He contributed to a broad range of churches and was deeply impressed by the Society of Friends, those practical people who were not content to beat the air unless they were sowing seed or wielding fly-swatters.

When he decided that he could best use his wealth for the education and upbringing of "poor male white orphan children," like a Quaker he planned the whole project in minute detail—even to



Wood Carving in the Sheboygan Memorial Hospital Chapel, Sheboygan, Wisconsin

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the excluding of clergymen (which has been studiously observed) and the height, width and construction of the wall surrounding the campus (which has been only halfheartedly observed).

Girard College, far from being a training school for minor demons, has many of the qualities you would expect—and perhaps not find—in a seminary. Here, where one confused visitor exclaimed with obvious satisfaction, "At last I have reached a place where the Bible is not permitted to come!" the Bible was one of the first books to be brought into the school.

And here the Bible is read daily, grace is said before meals, chapel services are held three days a week, and Sunday-school conducted. The boys are also permitted to attend church outside.

The first president of Girard College—a capable Biblical scholar, by the way—brought a Bible with him when he began his work, and the first exercise conducted in the institution was opened with Scripture reading and prayer. "Rule Three," adopted in 1848, required that one-half hour after the rising bell had rung, the officers and pupils of the college should assemble for worship, which should consist of Scripture reading, prayer, and the singing of a hymn or song. At seven o'clock in the evening the college was similarly to assemble for evening prayers. Three long-term Girard presidents were, respectively, a ruling elder of the Presbyterian church, a prominent Methodist layman, an Episcopal vestryman.

Dan'l was so wrong!

NEARLY sixteen years ago, the then current crop of Girardians, who always range in age from six to eighteen, attended the first service in their new chapel. Ten of the very best church architects in America competed for the privilege of designing this chapel. The competition was conducted under the rules of the American Institute of Architects. Winners were Architects Walter H. Thomas and Sydney E. Martin.

You see this chapel and are about to remark facetiously that it is in all America the most beautiful church which has never had a pastor, and then you decide that you can remove the qualification and still be fairly certain of making your point. In any case, it is tradition-shaking testimony to the vitality of lay Christianity.

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One of the duties of early instructors had been to conduct, in rotation, the Sunday chapel services and to preach

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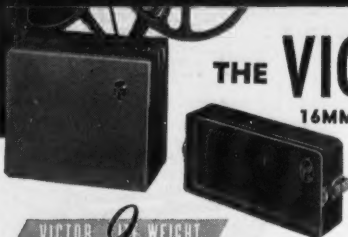
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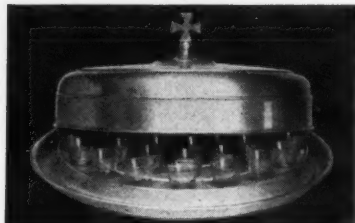
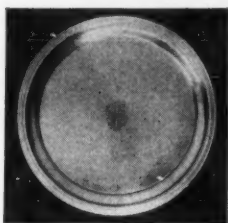
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the sermon. When his turn came around, Dr. Charles Budd, a natural history teacher with shrewd perception of how much was enough, gave his regular lecture on "Bats." On another of his Sundays he produced a pinch-hitter from the staff of the city newspaper. The sermon that Sunday was on the intriguing if not strictly canonical subject, "Ghosts."

Girard chapels can't hear a Clarence Macartney, but they have frequently heard Robert E. Speer, who once described himself as "a sort of guerrilla preacher." They can't hear a Billy Sunday, but they may hear a Homer Rodeheaver, trombone and all. Scores of other lay leaders and followers have also appeared before the wards of Stephen Girard—and wards they are, because when a boy enters the school, the mother temporarily relinquishes her legal claims and responsibilities—to speak out of their day-to-day experiences. Dr. C. A. Herrick, a past Girard president, admitted, "The laymen who have spoken in the chapel at Girard College have witnessed to the truth more by what they were than by what they may have said"—but that could be preaching in its most eloquent form.

There are no more lectures on bats—or if there are, they are given not in the chapel but in one of the four-times-a-week assemblies held in the auditorium of the high-school building. It is just possible that churches may learn something about worship at this point, if they are humble enough and astute enough to draw the inference.

WHEN the new chapel was only a dream in the eye of the architect, it was a dream walled in, like Girard College itself, by a motley assortment of restrictions. The ground plot was peculiarly shaped, to start with. And there was the matter of designing what amounted to a church, but one which could not be identified with any particular denomination. There could be no give-away altar or other distinctive furnishing. The problem was to build a church, but just a church—not Baptist, Presbyterian, or Catholic. When you get right down to it, that's not an easy assignment.

The placement of the organs was another problem. To further complicate matters, the chapel had to look at home among the other buildings on the campus, which were chiefly those of the Greek Revival.

Girard College wanted all this and 2400 seats, too!

The location of surrounding streets and buildings had left a more or less wedge-shaped ground area. The architects doodled with circular, oval, rectangular, and octagonal shapes, trying to fit them pleasingly into the working space, and failing with a regularity that was unnerving. Then it occurred to someone to try a wedge-shaped build-

(Continued on page 83)

ON HOUSING YOUR MINISTER

By HELEN HARRIET HOLT

WE PROVIDE the White House for our President, and elaborate mansions for our governors; our political leaders are amply cared for with homes. But what of our spiritual leaders—our ministers? What housing do we provide for them?

Only about forty percent of the churches of this country have residences for their pastors. The rest are left to shift the best they can for themselves. Worry over high rents, landlords who do not want children, unsatisfactory living conditions, and fear of possible eviction, must surely affect any man's work, regardless of his profession. Thus you are robbing God and your own congregation, when you force your preacher to expend energy in anxiety over housing problems.

A preacher's greatest sermon must be his own life, and if he is compelled by our neglect to live in cramped, unpleasant quarters, the caliber of his work can be so affected that the whole community may suffer.

Congregations pride themselves on the beauty of their religious buildings, which throughout the ages have attracted the talents of the world's most gifted architects. Yet they fail to realize that the parsonage is also a religious building, and should be considered an integral part of the whole, receiving the same care and pride that is devoted to the church, Sunday school, and social rooms.

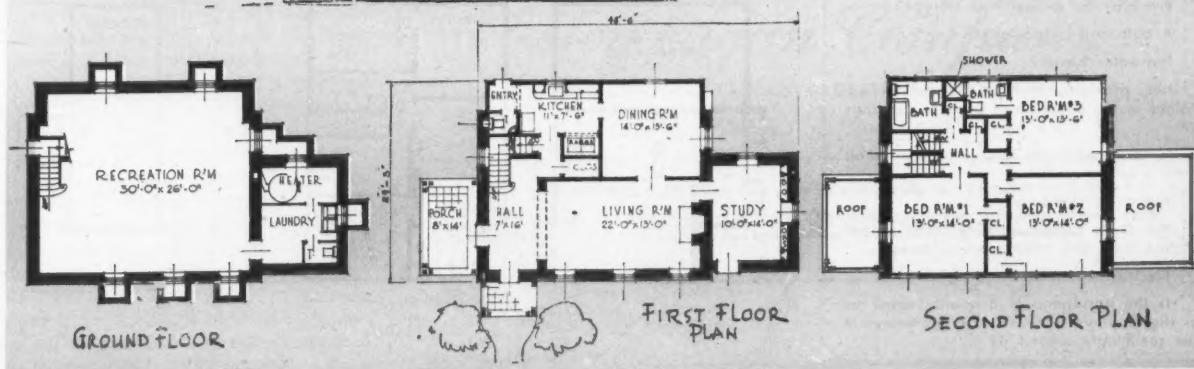
When no parsonage is provided for them, many preachers find it impossible to live respectably, faced with prevailing high rents and low incomes. Today's crowded housing conditions, however, did not create this situation. It dates back as far as human greed, itself.

More than a century ago, a courageous Presbyterian preacher, the Rev. William Raymond Weeks, attacked the same problem in a sermon, whose message was: "Withholding a suitable support from the ministers of religion, is robbing God." In this forceful sermon delivered September 26, 1813, to his congregation at Plattsburg, N.Y., Dr. Weeks traced back to the Old Testament the command of God that ministers should live not as well, but better, than other men. He proved it by quoting Biblical passages that God had ordained His representatives to live respectably, and to receive four times the salary of the ordinary man, plus living quarters to be supplied by the congregation.

HE based his sermon on the following: First, God commanded His people to tithe (Leviticus 27:30, 32). Then God revealed that He was giving this tithe to the children of Levi, who had been set aside as ministers of that day, in payment for their services to Him (Numbers 18:2). Since the Levites numbered only one-fortieth of the entire population, this meant that they received by God's commandment, *four times the income of the average man*. Besides this stated salary, the Levites were also to be furnished with parsonages, or "cities to dwell in" and to keep their cattle in, as revealed in Numbers 35:1-3,7. Land set aside for them amounted to forty-eight "cities" (Continued next page)



Designed by A. Hensel Fink of Philadelphia, here are the basic plans of an attractive 2-story parsonage, not too costly to build. Any finish—brick, stone, clapboard, etc.—may be used. See next page for plans of a 1-story, more modest dwelling.



in a country which was less in extent than one-seventh part of the state of New York.

"Ministers are entitled to their support, and that not as a gift from their people—as some would have it—for which they ought to feel under very great obligations, but as *wages*, or properly speaking, as *hire* for the services they render," continued Dr. Weeks.

"When our Lord sent forth His disciples to preach, He said to them, 'Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is

worthy of his meat.' (Matthew 10:9.) In Luke 10:7, it is 'For the laborer is worthy of his hire.' Here, our Lord taught that they were entitled to receive a sufficient supply of all the comforts of life, as *hire* for the service they rendered, in the same sense that other workmen are entitled to receive wages for their labor; that it was as much a debt due to them, as the wages of other workmen are a debt due to them.

"When we employ a man to reap our fields, and keep back his wages, it is defrauding him of his right; it is robbery. So, when a people keep back the wages of a minister of religion, it is defrauding him of his right; it is robbery. But Christ considers what is done to His ministers, as done to Him. Withholding a suitable support from the ministers of religion, is robbing God, because it robs God of their service.

"How amply God provided for His ministers under the old dispensation!" observed Dr. Weeks. "Shall we say that this provision was too much? Shall we say, as many do, that far from having more than other men, ministers ought to have less? That a bare subsistence is enough for them, while those around them possess abundance? It appears that God has thought otherwise.

"He knew well the selfish dispositions of men, and that if it were left to them to determine what should be given to His ministers, many would be left to starve. He, therefore, did not leave anything to the people's discretion, or their generosity, but pointed out, in the

minutest manner, everything that He required to be done.

"Are not the duties enjoined in the Old Testament as binding now as ever unless they have been expressly abolished, or were in their own nature temporary? But the duty of making suitable provision for the ministers of religion, was not temporary, nor has it been abolished. Nor is it anywhere hinted in the New Testament that the proportion the clergymen formerly received was too great, or that they ought to receive a lesser proportion now."

Thus the good Dr. Weeks in 1813. And the clergymen's position, his needs and requirements have not changed by one iota since.

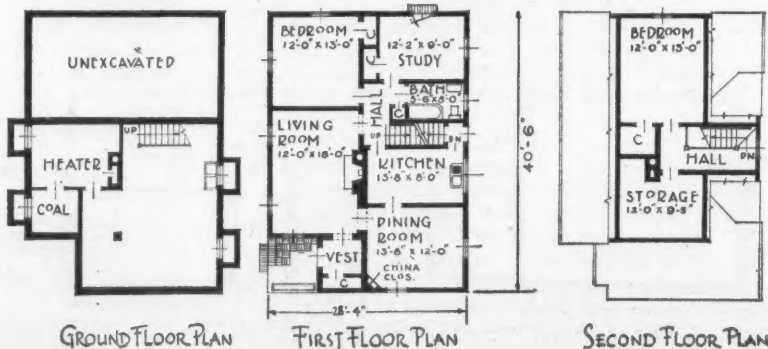
People visit the preacher at all hours for private interviews, and he must be able to receive them with pride in his home. He should have a private study, one with a separate entrance. Many would be discouraged if forced to enter through the main part of the house. Adequate office facilities and library should be part of the study equipment to facilitate the pastor's work.

Church groups often meet at the parsonage; there should be adequate facilities for accommodating these groups. This does not mean that the congregation should feel free to come and go in the parsonage at will. Rules should be posted making members understand that a preacher's home is his own, and it should be approached with the respect that would be accorded any other private dwelling.

Check List

HOW does your preacher's home compare with the model parsonage which would enable him and his wife to fulfill their responsibilities with the greatest efficiency? Score 5 for each question checked and get your church's rating.

- ☐ Is there a study, suitable for personal interviews, with private entrance, telephone, typewriter, filing cabinets, bookshelves, mimeograph equipment, and storage closet?
- ☐ Is there a living room large enough to accommodate a church group of at least 25, arranged so that it can be shut off from other parts of the house, and with entrance through a hallway rather than the front door, so that members of the preacher's family can come and go without interrupting a gathering?
- ☐ Does the parsonage have a piano, radio, record-player, and other recreational facilities suitable both for entertaining young people from the church, and for the preacher's own children?
- ☐ Can every room and bath be reached without passing through any bedroom?
- ☐ Do the bedrooms have cross ventilation?
- ☐ Are there at least three separate bedrooms?
- ☐ At least one closet for each bedroom?
- ☐ Adequate storage-space for out-of-season clothing, bed linens, etc.?
- ☐ A garage for the preacher's car?
- ☐ Adequate painting and repair work done at regular intervals?
- ☐ Is roofing inspected once a year and repaired whenever necessary?
- ☐ Provision for proper fuel storage?
- ☐ A bath and inside toilet?
- ☐ Hot-water heater?
- ☐ Has provision been made for drying clothes in the house when weather demands it?
- ☐ Is there sufficient light provided in all work areas?
- ☐ Automatic refrigerator?
- ☐ Are there correct working levels at the kitchen sink, and other work surfaces?
- ☐ Electric vacuum-cleaner?
- ☐ Is the parsonage of a quality equal to, or slightly better than, the average homes in the community around it?



A minister's never-ending responsibilities of calling on members, conducting marriage and funerals services, and participating in community activities—in addition to his numerous other duties—require that his life be highly systematized. And this cannot be so unless his home is planned to meet his needs. His wife, also, often helps with the church activities, and she should have adequate labor-saving devices to speed her housekeeping in order that she may contribute her share to the spiritual work of the parsonage.

If his own home be an example of the peace and happiness found in the ideal Christian home, it will help the preacher in carrying on his work for it will serve as an inspiration to the young people of the congregation who come from unhappy homes.

A house speaks for itself and the type of house you provide for your preacher speaks for your churchmembers. What does your preacher's house tell you about you and your congregation? How does it compare with your own? Do you dare continue to ask God's representative to make his home in a house in which you would not care to live?

If your church owns a parsonage which is in need of improvements, launch a campaign to raise funds for needed work. Or, if your church has no parsonage of its own, then start a movement to build or buy one.

One Ohio church some years ago met this need by collecting from members of sufficient income the initial sum for a down-payment on a parsonage, then borrowed the remainder from a building-and-loan association. The church carried the taxes, and the money the preacher would ordinarily have paid toward rent, went to repay the loan. In a sense, he "rented" the parsonage from the church, until it was paid for. The church now owns its own parsonage.

If you are planning to build, you may find helpful suggestions in the accompanying plans. One set is designed for larger churches with ample funds, while the other will meet the needs of smaller churches of more limited means.

If your church already has a parsonage, turn to the accompanying check chart, and check it for your rating as compared with that of a model parsonage. This with an eye to future improvements in your preacher's dwelling.

Adequate housing for ministers is the next step forward for all denominations which have already created benefit funds for aged ministers and missionaries, and already have provided them with a living wage. Instead of forty percent of the churches having parsonages, and sixty percent of the preachers being left to shift for themselves, the percentage should be reversed before too long, as the movement progresses toward its logical goal of ample parsonages for all preachers of all denominations throughout the entire country. END



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TODAY'S CHURCH-BUILDING MARKET

By ELBERT M. CONOVER

NEW church-building and improvement projects, in American Protestantism, to a value of several hundred million dollars are now being delayed or postponed because of high building costs and uncertainty regarding building conditions in the near future. The plans for these projects have been fully completed and are gathering dust. Meanwhile, on architectural drawing boards throughout the nation more than 700 million dollars worth of new Protestant church buildings or improvements are being planned. Hundreds of other projects have not even reached the planning stage because of the general feeling that costs are too high and conditions in the building industry too uncertain.

Nevertheless, several churches, scattered throughout the country, have begun actual construction. It is evident that many churches will lose income as well as membership if needed rooms for church work are not provided immediately. With this in mind, many churches have begun construction of one or more sections of their over-all building programs.

Present costs are entirely too high.

However, the silver lining here is that it is now much easier to raise money than before costs began to soar.

There are some signs that the total cost of building construction for a given project may be somewhat lower when contractors need not lose expensive time waiting for materials to be delivered. Fortunately there is now a more ready supply of many building materials. However, due in part to our tremendous export volume, scarcities will continue in some materials in some parts of the country.

All churches that now have final and complete construction drawings and specifications should endeavor to secure contractors' bids and then decide whether they, as a church, will lose in effectiveness if the delay is prolonged, or whether they should meet their obligations to congregation and community by building at least one or more sections of their master plans.

The following suggestions are offered.

1. As a first essential in the present situation, only that architectural service which is highly competent in church work should be employed. This means an architect who knows which materials

are best for use in this field and which are available in the present market. He must know how to specify the best methods of construction under present conditions.

2. Have a good financial program. Do not delay the funds drive. Formerly it was thought necessary to have architect's drawings prepared as a basis for raising money. Usually it seems better to promote the construction program by the use of pictures of the proposed rooms in the new building. This will give folks a better idea of the splendid facilities and equipment to be provided than would the floor plan. Today the matter of raising money should not be delayed at all.

3. Be completely ready to build. Do not delay the architect's work in the hope that new and miraculous materials will be developed. Churches should not use new construction materials until they have been well tested in other buildings. We know what can be done with stone, brick, cement, lumber, wood, etc., and only these tested materials should be used. Thus the architect's construction drawings and specifications of materials should be entirely completed. Then the church is ready to proceed with construction at the very first favorable opportunity.

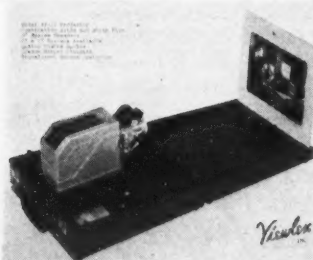
4. Many churches should build a unit or section of the over-all plan. Or, the outside "shell" of the entire building, or

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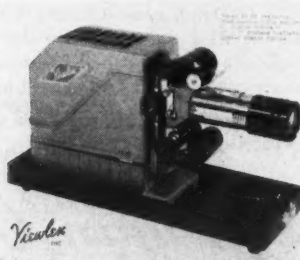
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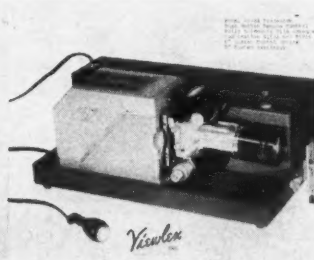
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section thereof, may be constructed and some rooms may be left unfinished. But don't ever build just a basement and roof it over with the expectation of adding the superstructure later. It would be far better to spend an equal amount of money to build one section of the building completely.

The finished flooring may be postponed. In several very notable buildings, the exposed rough flooring has been in use for many years. A part of the plumbing may be postponed.

5. Beware of any unsound procedure which may be suggested because of current high costs. Never proceed to build on a "cost-plus" plan. However, it is quite sound to use a cost-plus method with a bonded and insured maximum cost to complete the work as specified. Then if the contractor completes the work at less than the guaranteed maximum, he and the church share the amount of saving. Some churches are now under construction in accordance with this method.

Do not build without complete architectural service. This includes completely detailed construction plans after the outline plans have been revised and adopted, and complete specifications of materials as well as the architect's supervision of construction. Do not skimp the architectural service at any point in these times. For example, suppose the contractor finds he cannot secure lumber seasoned according to the architect's specifications and he asks for the approval of a slight alteration of the requirements. Members of the building committee are not likely to be equipped to decide this very important matter. The use of "green" lumber may result in some doors that cannot be closed; other doors will not meet the jambs; wood floors will swell and rise up or else shrink and leave cracks between the floor boards. When the architect supervises the construction, his word is final in the scores of questions likely to arise and demand decision.

There is little hope that there will be a great reduction in costs within the next year or two and even if there is a sharp decline in costs by the middle of 1950, they are still likely to be 50% above 1939 and 15% above the peak in the boom years of 1920, according to some economists.

Wage scales are being maintained with little, if any, increase in production. Improved construction methods, mass production of materials, elimination of extra costs due to irregular deliveries—these will make it possible, it is hoped, for contractors to quote more favorable over-all prices.

Churchmen should interest themselves in extra costs due to antiquated city building codes, controlled merchandising and other factors. It is hoped that by the end of 1948, costs, as compared with the beginning of the year, may run 5% to 10% lower. THE END

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(Continued from page 69)

Mid-West Church supports every one of its own number who has gone out as a missionary. The church holds a special service each year for each missionary, and takes an offering for his or her support.

In 1941 Mid-West Church took on a full hour's evangelistic broadcast from 5 to 6 Sunday afternoons over Station WAIT, but Johnson guaranteed the cost out of his own pocket. Later a week-night devotion was started but changed to Sunday night and grew into the famous "Songs In The Night" program, now aired from the Village Church (Baptist) of Western Springs, Ill. Free-will radio offerings, running \$12,000 to \$15,000 a year, have proved sufficient to cover radio expenses.

Factory meetings were instituted as an extension of the church's ministry several years ago, first in a large industry in Kenosha, Wisconsin, the daily services there being broadcast over a Chicago station, and later in others.

From September until May the church maintains a "pastor's instruction class" for school children and high-school youth, training them for church membership. Bible doctrine and history are the main topics, and from 50 to 100 young people between 12 and 16 participate.

The throngs of young people drawn by the power of the Gospel to Mid-West Church, served tremendously in the conception and growth of Youth For Christ, now worldwide. The leadership of YFC took much of Torrey Johnson's energy, and while his church released him for all the time he felt he should give to the great movement, he now feels the organization is well on its feet and he should give his major attention to Mid-West Church. So in August he resigned as world head of YFC, though he still will be prominent in the vaulting movement.

As each new activity of Mid-West Bible Church is launched and flourishes, Pastor Johnson dreams new dreams and prepares to launch wider Christian activities. First in his heart is a Protestant refuge for abandoned babies, and next is a large, fully accredited Christian high school. Meantime, in the summer he carries on a novel activity, opening county fairs with prayer and preaching to crowds gathered in grandstands.

Thus the Gospel triumphs magnificently in a "melting pot" area of one of the world's greatest cities, and disproves again the notion that "the city is the graveyard of the church." All the vice, corruption, enticements and distractions of a metropolis prove vulnerable foes when the attack is carried on by determined Christian hosts, whose minds and hearts are fixed upon exalting Christ as Savior and Lord. **END**

The Memorial

She had given the window in remembrance of her hero-son killed on Okinawa...its reverent beauty opened a closed heart

By LUCIA MYERS

MRS. ALSTON left her apartment in the tall white towers, ostensibly for an afternoon stroll in the park. But she walked rapidly past the park gates toward the church, four blocks beyond, where the jeweled colors of the new stained glass window—her window—gleamed in the greyness of the February afternoon.

Tomorrow afternoon, Sunday, the window would be dedicated to her younger son, Jack, who had died on Okinawa. The music, the scripture, the prayers would fill the little chapel while an admiring congregation contemplated the reproduction of Holman Hunt's painting of Christ . . . "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him . . ."

But today Mrs. Alston wished to be alone with the window, to find perchance the secret to opening a closed heart.

Anthony, her older son, had the closed heart. She had watched him closing it gradually against her. When Jack had become a hero, Anthony had blurted out once: "Well, if I hadn't hurt this leg, maybe I'd be some sort of a hero, too." When she was proud of Jack's valor and finally when she was prostrated by the news from Okinawa, Anthony showed the quiet but bitter restraint of a heart steeling itself behind a closed door.

When Mrs. Alston had decided to give the memorial window, Anthony had said merely: "Nice idea." He had begun hiding his jealousy of Jack, his disappointment in himself, behind that indifferent tight-lipped manner. As a child, he had been quiet, self-contained. Even when he had been left with a limp

after his bicycle had crashed into an automobile, he did not complain—except in the depths of his bright blue eyes, when he thought no one was looking at him.

Mrs. Alston, walking rapidly through the grey afternoon, carried in her mind the bitter echo of the latest conversation at luncheon, only three hours ago.

"Anthony, I'd think you'd have curiosity enough to want to see the window dedicated tomorrow," she had chided gently.

"Oh, I think these personal memorials are rather morbid."

"There's the most remarkable thing about the door in the painting, you know—" She paused. She did not tell him that she had slipped in to see the window yesterday after the workmen had finished. Ostensibly she was still talking about the photographs she'd seen of the design. "Most remarkable," she repeated. "There's no latch or knob

on the outside of the door. Christ is knocking and waiting—but the person has to open it from the inside—"

"Very interesting. By Holman Hunt, isn't it? Was he a favorite painter of Jack's?" Anthony spoke as matter-of-factly as if he had asked the question of a client in the advertising agency where he worked.

Now Mrs. Alston had reached the grey stone church. Through the carved oaken side door and into the dimness of the little chapel, she walked slowly, quietly. The white-jacketed janitor was moving about among the pews of the auditorium. She did not want to be noticed even by him, so she crept into the farthest corner of the chapel where she was shielded by a columned niche. Her blue coat merged into the shadows.

She lifted her eyes to the window. The clear steadfast gaze of the robed figure was searching, appealing. She began studying every detail of the scene





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—beginning with that curious tangled vegetation around the base of the closed door. She stared at the hand holding the lantern. But her eyes kept coming back to the wise, patient expression on the face of Christ.

A figure came into the doorway of the chapel—a lean figure who walked with a limp. Anthony! And he would never have let those blue ironic eyes admit his curiosity to her.

He sank into a front pew. Her breath came in quick snatches. She tried to hold it a moment, for fear even so slight a sound would echo through the silence.

Anthony was motionless—except once when he ran his hand across his forehead. She waited, trying to read some emotion in the broad back.

Now another figure stood in the doorway and limped hesitatingly for a few steps, then stopped.

"I beg your pardon—I didn't know anyone was here. The rector told me to come look at the new window—" The newcomer spoke in a slow uncertain voice. Mrs. Alston could see faintly that he was in uniform.

"Come on in. Don't mind me." Anthony's voice echoed in the stony emptiness of the chapel.

The soldier moved slowly and sat down next to Anthony. They were silent for several minutes.

"IT SORT of gets you, doesn't it, the way He looks at you?" the soldier asked.

"Notice anything peculiar about that door?" Anthony's voice had a slight edge of eagerness—to impart knowledge.

"Well, it's bigger than most doors, I guess—" The other's voice was straining in an effort to answer correctly.

"It doesn't have a doorknob on the outside! He'll never get in, unless it's opened by the person on the inside." Anthony lowered his voice confidentially.

"Say! That's something to think about, isn't it?" The soldier heaved his shoulders restlessly. A moment later: "I wish my wife could see that. Somehow we can't even talk together like we used to. It's like we're not in the same room. I'm trying to get into the place where she is—but did you ever have anybody lock you out, like that?"

Mrs. Alston waited so tensely that listening was almost physical pain.

"No, not exactly." The very walls of the chapel seemed to be listening for the creaking of a long-unopened door.

"They say it's a new window. Going to be dedicated tomorrow. I'm going to bring my wife with me—if she'll come. You coming back?"

"I ought to." Anthony hesitated. Then: "It's in memory of my brother."

The voice was still guarded. But Mrs. Alston trembled with hope at the discovery that there in the dimness, in the presence of a stranger, a rusty hinge had yielded and the door had moved.

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He Wouldn't Have a Preacher

(Continued from page 74)

ing. That was it! And then someone else thought and thought and remembered that a wedge was just about the best shape that anyone could desire for an auditorium where visibility and acoustics are major considerations.

By the time the plans were drawn, it came out a pie-shaped wedge, with the point also rounded outward. The main entrances are at the wide end, and the rostrum at the narrow end.

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One is immediately impressed by both the shape of the building, and the colonnade marching between the twenty-six windows that completely girdle the structure.

At almost any time of day, the inset pillars provide a play of light and shadow that delights a photographer and sends tingles of reverence along the spines of the susceptible. A designer calls this "chiaroscuro," and adds a suitable amount to the bill for knowing how to spell it. The colonnade is repeated in the interior, again falling between the windows.

The windows themselves possess grandeur by day or by night, inside or out—a grueling pace for "church" windows. They are not of stained glass. The leadwork was modeled and gold-leafed, but the glass was left unpainted. The golden flood of light that pours through the windows picks up the almost entirely black and gold leaf interior so that a harmonious balance is maintained.

The pitched limestone roof of the building not only looks good, but incidentally saves 500 seats. The pitch provides space for a completely equipped organ. By placing the pipes above the auditorium ceiling, around the four sides of a huge mixing chamber (also wedge-shaped; they were getting into the swing of it by now), a large area was made available for seating that would otherwise have been required for organ paraphernalia. Microphones in the mixing chamber deliver the music full-volume to the lobby where the choir processional forms, enabling the choir to make its entrances on cue and on key.

AS you look toward the rostrum, the speaker's desk catches your eye, as it is supposed to do. It is carved in solid ebony and portrays the history of religion. A floodlight from the ceiling, 75 feet above, picks up the bas-relief decorations. A semi-circular marble bench with a "throne" in the center arches behind the desk. A Girard teacher of fifteen years' experience reported that he had never seen the central chair occupied. You get the impression that

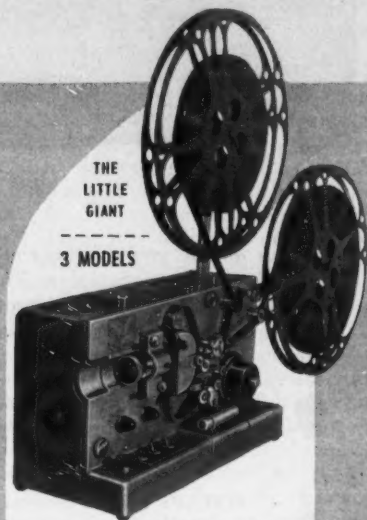


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anyone less than Abraham Lincoln would be presumptuous indeed to sit there. On the wall behind the rostrum are carved the words: "The Lord is in His holy temple: keep silence before Him."

Loudspeakers in a pylon on either side of the rostrum shout forth anything picked up by the desk microphone. Radio, records, or transcriptions are relayed over two large horns placed above the perforated ceiling, up there with the organ pipes. The volume of sound is quite adequate, but no one is conscious of its source.

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Every time the school hour bell and quarter-hour chimes ring, the voices are those of New York's Riverside Church. Recordings were made of its famous carillon, and since Girard boys are not issued watches along with the 12,000 shirts and sets of underwear and the 4,000 pairs of shoes and 15,000 pairs of stockings and socks per year, the bell and chime signals are very important.

YOU catch yourself wondering what might have happened if Webster had won the case over the heirs; if he had proved that the college was really "derogatory and hostile to the Christian religion," as he claimed. For one thing, 15,000 fatherless boys would never have had what was for them just about the biggest break in the world. For another thing, the churches wouldn't have had Girard Chapel as a goal to aim at; practically any preacher would give his eye-teeth to have that kind of meeting house. And Girard has proved what a terrific impact religious symbolism can make when somebody takes the trouble to clear away denominational gingerbread.

It hasn't seemed to hurt anyone's feelings very much that the preachers have been kept out—except the feelings of the preachers. When President Truman spoke at the Girard College on Founder's Day last May, the whole thing, chapel and all, was televised. Maybe by the time a television camera goes behind the wall again, operated by its non-clerical engineer, a goodly number of parsons can tune in and have a last laugh on Stephen Girard.

All a preacher will have to do is to get together enough money for a television set.

THE END

DURING the early days of the war in the South Pacific a G. I. with a solid Sunday-school background bailed out over a lonely island. The natives proved friendly but impassive. In vain he tried to tell them what he wanted them to do. Then a bright idea hit him. Propping up a plank for a stage, he moved stick figures about in the way he had seen his teacher use a flannel-graph in his younger days in Sunday school. The natives caught on immediately, and our G. I. got back home to tell his story.

Not every story involving the effectiveness of non-projected visual aids in teaching has such dramatic possibilities. But neither could there be a better illustration of the simplicity, adaptability and effectiveness of non-projected visual aids in getting an idea across to medium or small size groups of the church and Sunday school.

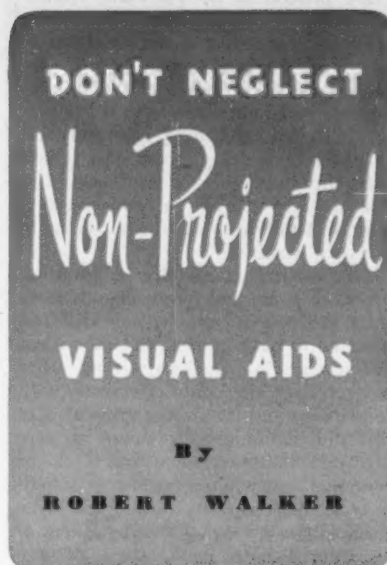
Overlooked in many quarters because of the current popularity of educational slide and motion-picture films, the possibilities of non-projected visual aids are being investigated today by an increasing number of religious educators.

After a careful study of the field lasting nearly two years, the Missouri Synod of the Lutheran Church is opening a campaign to recommend this type of teaching to its Sunday-school and church workers.

Meanwhile, the World Council of Christian Education broke precedent by calling a conference in New York early in the summer to consider "religious pictures, picture rolls, maps and flannel-graph materials for evaluation by missionaries and nationals as to their use in the respective countries."

Exponents of non-projected aids hopefully view these as a few of the first in a series of steps which may eventually focus the proper amount of attention on this now neglected teaching medium.

What are non-projected visual aids—and how are they used?



Let's drop in on Jim Stanford, superintendent of an average-size Sunday school with the perennial problems of building attendance, holding pupil attention, and seeing boys and girls won to Christ.

Jim had his eyes opened to this type of visual teaching several years ago when he visited the junior department. Stepping into the room of Mrs. Jones, faithful but harried teacher of the school's chief problem-class, he was at first surprised at the sight of an artist's easel and a flannel-covered board on which were placed paper, doll-like figures in the dress of Bible times. His second surprise came when he realized that the dozen odd boys who usually kept the class on the verge of a moderate size riot were literally hanging on the edge of their chairs following Mrs. Jones' story as she moved the figures about the board.

Jim was skeptical when he learned that this was called a "flannelgraph." The technique seemed crude and he

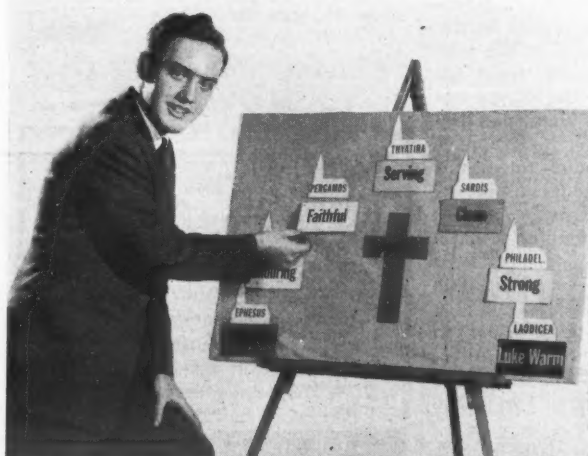
said so. Mrs. Jones was apologetic, "I probably should have asked you before using them in the class, but you know the difficulty we have had with that class of boys. Frankly, these flannel-graph stories are the only thing we have ever used with them that has held their attention."

Ruefully Jim had to admit this was right. He also had to admit that Mrs. Jones was one of his ablest teachers. If she found this teaching aid worked, perhaps he had better wait before criticizing too much. Accordingly they agreed on a trial period, at the end of which Mrs. Jones was to report on her success with the flannelgraph.

Mrs. Jones gave her report all right. But long before, Jim Stanford and virtually the entire junior department had been sold on the idea of flannelgraphs. Not only had Jim O.K.'d the idea for use in other classes, but he had urged the junior-department superintendent to have Mrs. Jones present a flannel-graph demonstration for the entire department in the opening worship session. It had been a walloping success. In fact, four of the most troublesome boys in the department made the decision to give their lives to God at the close of the session. Evidence that the decisions had been real was borne out abundantly in the change of attitude by the boys.

This incident was an eye-opener to Jim Stanford. It also marked the beginning of a minor revolution in the Sunday school. Always a believer in the theory that the Lord's work demanded the best, Jim had been quick to introduce slides and motion-picture films. Now, in the field of non-projected visual aids he found the ideal medium with which to round out the educational program of his school.

Big advantage in using the non-projected aids, to him, was the fact that there was available a peculiar type to fit each age level. With nursery and beginner children, for instance, the flat



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picture proved to be the most appropriate. Here the teacher was able to dramatize a scene or lesson by the simple use of repetition and a set of pictures arranged in some sort of sequence. A double dividend came from using pictures with this age group. Not only did the children quickly grasp the lesson from the teacher's presentation but often they were able to hold the pictures in hand and retell the story in their own words.

Jim had the satisfaction of hearing parents of four- and five-year-olds marvel at the way in which their children appeared to have gotten the lesson idea.

Flannelgraph demonstrations, Jim discovered, worked most effectively with the primary and junior-age groups. Not only did flannelgraphs prove a sure cure for inattentiveness and lack of reverence, but when a consistent schedule was followed, they turned out to be sound attendance builders. Even at the intermediate level, they demonstrated their effectiveness, especially when the pupils participated in their presentation.

Although Jim learned there were many types of flannelgraphs available under various trade names (Bibli-O-Graph, Flannelblot, Gospel-Graph, Pict-O-Graph, Scene-O-Felt, Story-O-Graph, Suede-Graph, Video-Graph), two general categories stood out. One provided cut-out figures of Bible characters which when backed with flannel, were placed or moved about on the flannel-board to dramatize the telling of a Bible story. A second type provided various objects, verses of Scripture and miscellaneous figures with which a Bible truth or doctrine could be taught in a way understandable to children. His teachers reported good success with both.

Another type of non-projected visual aid, which became Jim's own particular favorite, was the "object lesson." Some called it "magic object lesson." In fact, he discovered that probably because of its close kinship to the "parlor trick," the object lesson was the most popular visual aid among the men teaching junior and intermediate age boys. At the same time, he was amused at the way which the men's fellowship went for the same lessons when they were occasionally presented at their monthly meetings.

Object lessons, Jim found, took a fair amount of inventive imagination. A few could be purchased on the market, but more often he adapted simple "tricks" available at the novelty shops to the teaching of some moral or Bible principle.

The fourth general type of visual aid which Jim Stanford came to use in his Sunday school because of its high pupil interest was "expressional" or "hand work."

The field here appeared to be endless. It ranged all the way from pupil

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participation in the creation of maps and charts to the construction of miniature African villages. Admittedly this type of visual aid involved the most careful planning and execution. But the payoff was tremendous.

Jim could hardly believe his eyes when he was invited to inspect a scene created by a class of intermediate girls to illustrate the medical missionary work done by the denominational mission board. But this did not compare with the way his eyes popped when he was asked to dedicate a pulpit and worship center built by a class of junior-department boys.

Where to get ideas for handwork projects was a problem at first. Then someone discovered that there were plenty of books on the subject—at least with ideas which could easily be adapted. However, the secret to selecting the right project, it was discovered, was to allow the pupils to make their own selection from several proposals offered by the teacher or leader.

Bugs developed in employing this as well as other types of non-projected visual aids. These Jim and his staff thrashed out in their monthly staff meetings. The great problem, freely admitted by all, was the temptation to let the visual aid carry the teaching burden. Fortunately, however, Jim's teachers were realistic. They did not want the visual aids to become crutches to bolster lazy teaching. Thus they policed themselves against their over-use.

ANOTHER pitfall, particularly apparent in the use of handwork, was the danger of engaging in a project without a definite objective in view. For instance, it was not sufficient to build a model African village without pointing out to the pupils that as interesting as the details of native life might be to them, living in such a village meant an existence of superstition and dread without the knowledge of the Savior.

In the same way, the plan of having children keep a scrapbook proved an empty occupation. But give them a verse such as "Jesus Christ, the same yesterday, today and forever," with the suggestion that they build a scrapbook around it, and the results—in poetry, paste-up of favorite hymns, pressed flowers, leaves, etc.—were amazing. But the enduring returns borne out in the hearts of pupils who had worked with, meditated on, and literally lived with an inspiring verse of Scripture, Jim and his staff agreed were little short of a modern miracle.

But Jim Stanford's experience differs little from that of many others who today are discovering the possibilities of non-projected visual aids. The Sunday school which uses these aids in conjunction with projected aids, will discover it has rung the bell on a well-rounded visual-aid teaching program that can and does bring results. **THE END**

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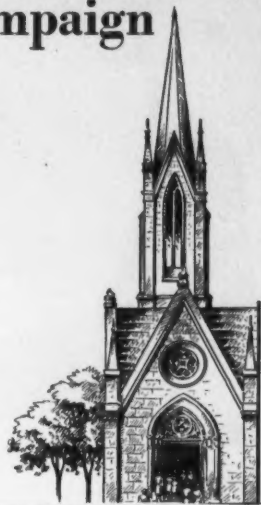
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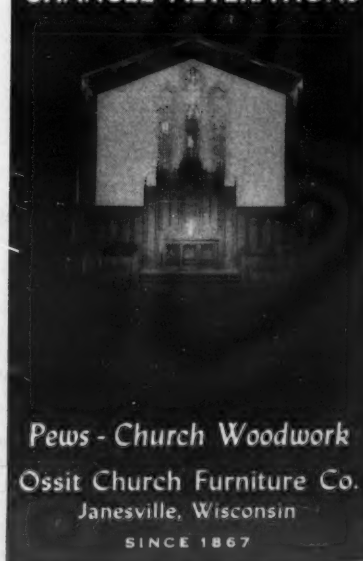
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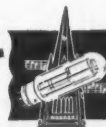
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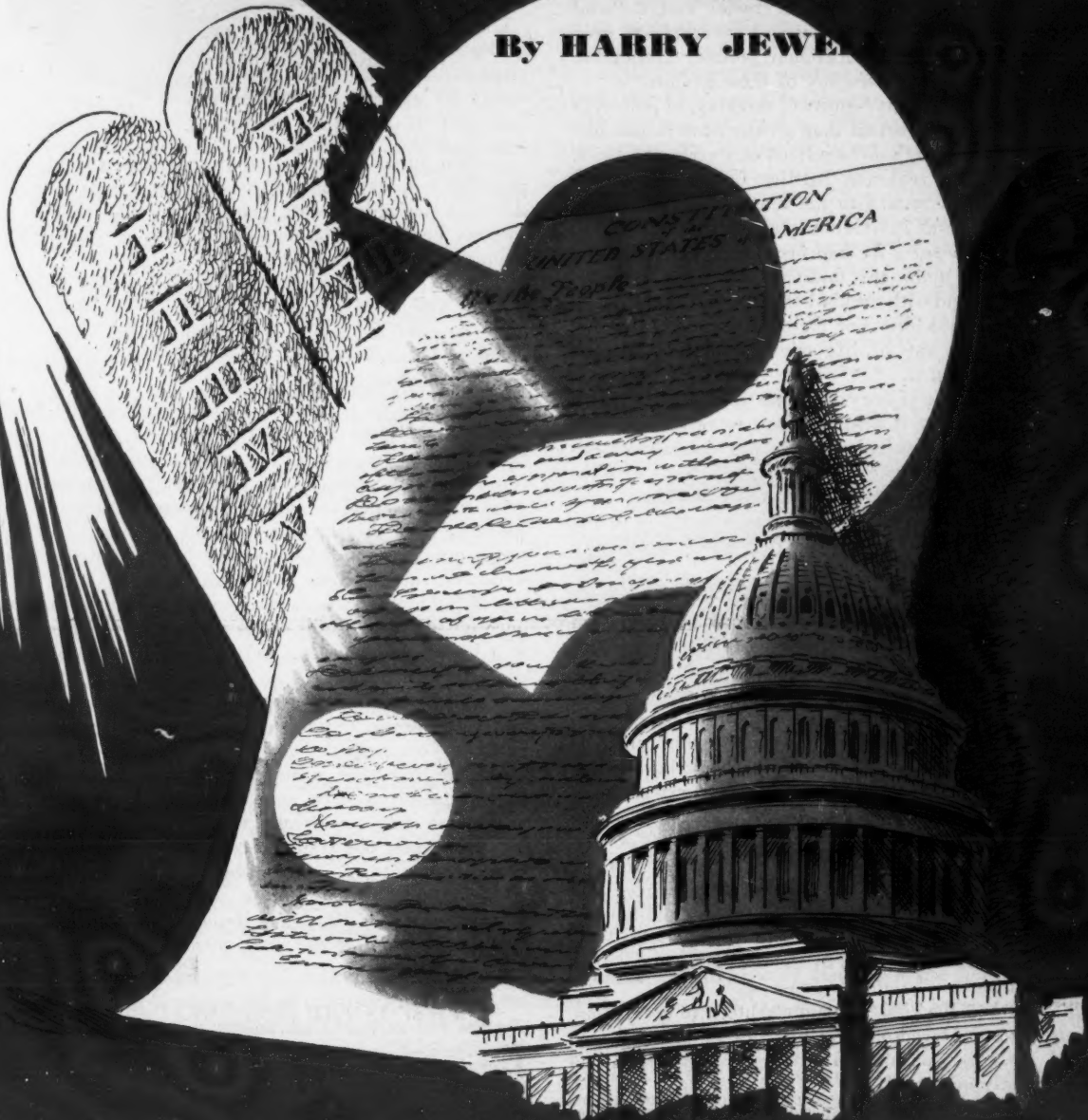
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HOW LONG WILL THE UNITED STATES BE United?

By HARRY JEWELL



Here, in graphic and challenging language, is the "why" and the "how" behind the disunity now threatening us. . . .

Here is how our country is based on a STANDARD OF UNITY and why we must return to it if Liberty and the American Way are to endure. . . . Here's what YOU can do about it.



TODAY it is only too apparent that we, as a nation bravely labeled "united," are in fact becoming dangerously *disunited*. The quality of unity which so proudly we have hailed, and on which our national strength and our hope for permanence is based, is rapidly threatening to come apart at the seams.

Take a look at the ever-widening schisms between management and labor, between racial and cultural groups, between political parties and governments, even between religious and educational bodies. Notice too the differences even *within* any of these groups.

In a day when unity—unity of thinking, of policy, of action—is more important than at any time in our history, we are splitting into hundreds of warring factions, with each faction zealously battling for its own selfish interests, without regard to the interests and rights of others, while we as individuals stagger with confusion.

Why is this so? We had better find out. And we had better act upon our findings—act constructively, courageously, and with the kind of dispatch the challenge of our times demands. For the continuance or the dissolution of our way of life might well depend upon what we do about it.

The real cause of our crumbling unity is not difficult to find. It is more difficult perhaps to face up to. Is our disunity and confusion today not due almost entirely to the fact that we as a nation have lost—or have carelessly mislaid, or are deliberately rejecting—our historic *standard of unity*? And is it not due to the fact that we have substituted for that standard of unity the rule of Personal Opinion?

By "personal opinion" we mean that kind of thought and instinct which, unsupported by any consideration of what is fundamentally and unchangeably *right*, leads us to decisions based on nothing firmer than what is immediately desirable for selfish gain. In "personal opinion" we include too all that is meant in the collective term "public opinion." By it we mean that which is just *man's* opinion, as opposed to the basic laws of behavior which are forged indelibly into the very set-up of the universe.

With the variable and untrustworthy guide of Personal Opinion we make haste away from, not toward, the national goals of unity, strength, permanence. We become a nation pulled to pieces by the tug-and-haul of selfish strivings, a nation ridden by the disease of expediency, a nation confused by the very meaning of such high terms as "civil rights," "freedom," "liberty." How can we protect the civil rights guaranteed to every man, or promote the freedoms and liberties we say are open to all, if we, as separate and warring groups, are in fact seeking only our own?

If in our diplomatic maneuverings for peace we fail to measure them by the plumb-line of *what is basically right for all men*, then we are not statesmen but time-servers.

If in our elections we do not seek leadership and do not demand for public office *the men who most forthrightly stand for the firm fundamentals of American idealism*, but instead seek those who can win for our party, regardless of qualifications, then we are no better than ward-healers.



If in our management-labor arbitrations we do not earnestly seek settlements based on *what is right for each side*, not our side merely, then we are contributors to and not healers of the dangerous breaches threatening to crack our society wide open.

If in our day-by-day dealings with issues bidding for our allegiance we fail to align our decisions with *what is fundamentally right*, rather than with what seems to be pressuring us the hardest, then we are not men but manipulated automatons.

In order to endure, any society of people must have a government that is both sound and good—a government, in short, with a conscience. And government's conscience, like that of the individual, must have its principles founded on something more substantial and enduring than the shifting sands of opinion. Governments not so grounded, no matter how promising their structure, soon become man's enemy.

What is this "standard of unity" we say this nation once possessed and now seems to be losing? On what is it based, and how can we get back to it before our time runs out?

In 1789, a new government, unlike any the world had ever known, came into existence. Hitherto, other national governments—whether they are known as democracies, republics, monarchies or empires—were dominated and directed by man. Man's personal opinions and selfish strivings dictated the way they took.

But when the United States came into being, its government was radically different from any that had preceded it. The difference was that, while it was formed as a Constitutional Republic, it was first and foremost *founded on the Fundamental Law*.

WHAT IS THE FUNDAMENTAL LAW?

Essentially and simply, the Fundamental Law is that basic principle of behavior created by God. Enunciated in the Ten Commandments, interpreted in the Sermon on the Mount, and tested again and again in human experience, this Law has proved through the centuries to be the only rock on which civilization can be built. Only by operating according to its rules can all of life's forces harmonize and function together, each in its own favorable sphere.

This law is absolute in its nature, and applies to all relationships, new and old alike. Although man is constantly challenged to discover and apply this basic

law, he has had no part in its creation. And when he clashes with it, he splits himself on this rock.

Though we are inclined to divide what we are calling here the Fundamental Law into Natural Law and Moral Law, there is really no distinction. Both are part of the same thing. And both are absolute. Neither can be disregarded with impunity. Neither can be changed in the slightest by man's Personal Opinion. Whether they be animate or inanimate, all elements in the universe must move in accordance with the universal design for order which the Creator set in motion.

Take, for example, the law of Gravity. Newton discovered it—but he in no sense created it, and nobody has the power to change it. In the same way, the chemist does not create or alter the elements. He only discovers them—and uses them. When he finds their true nature, and the manner in which they operate, he can make them perform only according to the rules and within the limits of Fundamental Law.

In like manner, *there is a proper way and a best way for every functional human relationship to be evolved and expressed.* The so-called Moral Law must be discovered and employed just as intelligently—and just as rigidly—if true power and harmony in living is to be found.

Moses gave us the Ten Commandments as the law of God. The so-called Mosaic Law was in no way Moses' personal opinion; it was his enunciation of the discovery of God's Fundamental Law as it affected, and would affect, the relationships of men for all of time.

The life of Christ reflected and symbolized these fundamental principles; in everything He did and said He demonstrated the practical nature of God and His laws applied to every-day living.

Jesus said He was "the way, the truth . . ." and, inspired by Him, Christian men have gone on discovering elements and forces which have a positive and beneficial effect on the relationships of people. A few of these elements and forces are love, honesty, obedience, faith, hope, charity, mercy, fairness, cleanliness, justice, character, discipline, honor, respect, reverence, humility, courage, pride, sacrifice and responsibility. As the Christian world advanced and broadened, these traits and characteristics were found to be a common inheritance. They became revealed, not simply as desirable virtues, but as part of the Fundamental Law.

Is it any wonder, then, that the main concern of the Christian world has become man and his dignity as an individual?

Christians soon found that man himself, left to his own devices, could not be relied upon to follow the best pattern of living. He needed the Christian life and religion to provide him with a guide and a standard. *The only permanent standard for men, as well as for unity in society, is this Fundamental Law.*

Our forefathers, men spiritually wise as well as politically astute, took for their standard not the ideal or interest—good or bad—of any man or group of men, but took instead these immutable laws of God. That was the basis of their unity. And to protect this precious unity, they gave us our Constitution, creating a new kind of nation, putting into their government the same great foundational principles that undergirded their churches. No wonder Lincoln could call it "This nation, under God . . ."

HOW THE CONSTITUTION EXPRESSES THIS FUNDAMENTAL LAW

Most governments throughout history have failed largely because they have followed the personal opinions of men, because they did not establish the Fundamental Law as their guide. The result inevitably has been oppression—and rebellion. It was to escape such evils, the natural by-products of any system of government not so established, that the colonists came to America. They were attempting to free themselves from a government dominated by Personal Opinion.

All through the pioneer period of American history, the Christian Church was the colonists' guiding influence and inspiration. Ministers of the church gave the new nation its literature, art and education, started its schools, colleges and universities. These people believed in Christ, and they reflected Christianity in their daily life. The Fundamental Law was their standard.

It was frequently expressed that the people of the new nation firmly believed that every man is *endowed by his Creator* with the inalienable right to life, liberty and the pursuit of happiness. This faith grew out of their belief in God and in their taking His laws for their standard. And this very reliance on God's laws charged



every man with the responsibility not to interfere with the rights of any other man.

Because of their Christian experience and their faith in God's laws, our forefathers contended that governments should be established to protect this vital civil right of every man—that governments should be governments of law, not of men; to serve man, not to be served.

This is clearly stated in the second paragraph of the Declaration of Independence, which opens with an acknowledgment of men's rights "to which the laws of Nature and Nature's God entitle them." And the Declaration further confirms this belief of the Founding Fathers in the laws of God as a standard when it concludes: "With a firm reliance on the protection of Divine Providence . . ."

Among the many important events showing the Christian progress of our government was the adoption of the Constitution of Massachusetts in 1780. In the preamble, the citizens referred to God as "the great Legislator of the Universe." And in this state constitution itself their government is specifically referred to as

"A Government of Laws and not a Government of Men."

Similar thoughts became a part of the constitutions of other states. Repeatedly these men who founded the nation went out of their way to exclude any possibility of being ruled by Personal Opinion by again and again basing their government firmly on their knowledge of the laws of God.

In 1787, the Northwest Ordinance was adopted by the Confederacy. It shows this pervading, always present influence of God and His laws upon the embryonic government of the United States. It provided that all governments within its jurisdiction were to be based on *"the fundamental principles of civil and religious liberty."*

When the new nation was being born in this year, its foundation was undeniably the Fundamental Law. Our Constitution expressed this basic principle with its spirit of dependence on God. In the Preamble we find these words, *"To secure the blessings of liberty."* And certainly the ink of the Constitution was the blood of the new nation, blood from the life of Christian men, Christian people and Christian leaders. These were the true pioneers of America. *They gave us Christian principles and applied them to our own government.*

Here, for the first time, was a nation with man-made laws designed to protect the basic law—that is, the right of *every man* to life, liberty and the pursuit of happiness—so long as he did not interfere with the rights of other men. *Here, for the first time, it was intended that the rights of every man were to be judged by the standard of this basic law and not by the personal opinion of men.* Men at last had put to practical use their belief in God, set up His laws as a standard for their laws, let His guidance influence their acts.

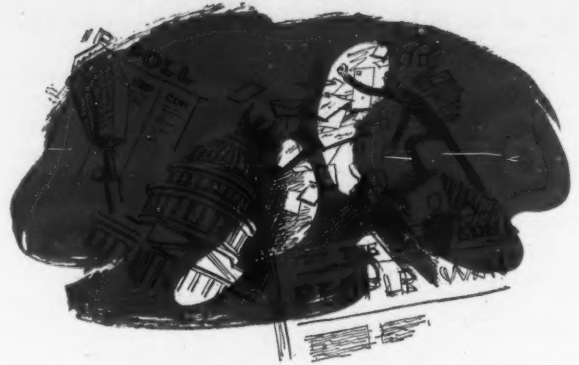
In summary, it was the Fundamental Law which gave the colonists a basis for union and for a constitution. *And, it has been this Constitution which has helped to keep over 140,000,000 of us, in the 48 states and our territories, united for over 150 years.* It was their belief in, and dependence upon, God's law which joined them together. What God hath joined, modern man had better think twice before putting asunder!

IS "DEMOCRACY" ECLIPSING OUR FUNDAMENTAL LAW?

First of all, let us inspect our thinking as to the word "democracy." To us in the United States it may mean one thing. To those in other countries it may mean quite the opposite. By definition, "democracy" is derived from two Greek words, *demos* and *kratein*. They mean "rule of the people."

The word "democracy," however, was not used in the Constitution of the United States. The very thought of democracy as our form of government was excluded. Our Constitution expressed a government of Law, not "rule of the people" alone.

As the United States expanded after 1789, freedom of the people became the talk of the world. In 1832, de Tocqueville, the French philosopher, published his "Democracy in America." And after the inauguration of President Jackson, in 1833, Americans gradually began to speak about "rule of the people." Many new relationships in our government were colored by this



thinking. Although the Fundamental Law was the bedrock of our government, reference to it became less and less.

Today, everyone talks about democracy. Few mention the Fundamental Law. And so, quite unwittingly, we are defeating the purpose of our government. We are laying undue emphasis on freedom of people, rights of people, rule of the people—with a standard of Personal Opinion only. Almost pathologically fearful of "public opinion," our legislators ask anxiously when faced with an issue: "What do the *people* want? What do the *people* say?" How long has it been since you've seen or heard of a congressman asking publicly, *"What does the Fundamental Law say about this?"*

When Gallup supercedes God in the minds of lawmakers, it's time to do some rethinking of this "rule of the people" fallacy. "Rule of the people" depends only on winning a majority—and majorities, with today's propaganda methods, are so easily won! "Rule of the people" cannot repeal any part of the Fundamental Law any more than it can repeal the law of gravity. Rule by Fundamental Law can be had only by getting God on our side—or, more correctly, getting ourselves on His side, that is, using His laws as our guide.

Emphasis on freedoms and the rule of the people has motivated our educators and leaders to use Personal Opinion as a standard and a basis for judgment. Their thoughts, enthusiasms, theories, personalities and personal opinions are, for the most part, immaterial to the workings of a government with a standard of Fundamental Law.

Nothing we have read explains as briefly and as tersely the vast extent to which the word "democracy" has eclipsed this principle in our government as the following quotation from "American Government in Action," (Dimock & Dimock, 1946). In speaking of the government of the United States, Professors Dimock say, *"Here is a major issue with regard to Democracy: Do the People in fact possess an instinct for right decisions and for able men; as Thomas Jefferson, Abraham Lincoln, Franklin D. Roosevelt and other confirmed believers in the improbability of human nature have thought? Or is there more truth on the side of the man who said, 'Your people, sir, are a beast!'"*

In a government dominated with a standard from Fundamental Law, this is not a major issue. But the instinct of people can be, and almost always is, a major issue in a democratic form of government! The best that such a government can hope for is that a majority

of its people's instincts will be right. If they happen not to be, then anarchy or mob rule may result.

Obviously, the Mosaic Law did not treat people as if they were beasts—nor did it leave people to rely on their instincts alone. *It provided them with Ten Commandments.* And Christ Himself lived by law—not by instinct. When tempted to abrogate the natural law, He refused; when tempted to go beyond the spiritual law, He said He had not come to destroy the law but to fulfill it.

There is no denying that the feelings and opinions of men are important. They make for progress, and they are essential in applying this basic law. *But they cannot be substituted for that law without destroying the rights of every man and the unity in our government!*

Regarding America as a democratic form of government—subject to the whims of opinion—has become a national habit. And it is this habit which offers the greatest resistance to the use of the Fundamental Law as our standard. To remain united, we must break this habit. Our standard must once more be the Basic Principles of Behavior—not mere Personal Opinion.

HOW PERSONAL OPINION DESTROYS UNITY

We in America have grown fond of the word “democracy.” It has become one of our favorite shibboleths. But the fact remains that the word *democracy*—unwittingly and unintentionally—has identified our government with the “rule of the people.”

Today much of the fabric of our government is built on what-the-people-want instead of the basic principle of what-is-right. While such opinion sometimes reflects the Law, it frequently dominates the mob and bows before its leadership. *The height of wishful thinking is to place confidence in the judgment of personal or public opinion, regardless of what it reflects.*

Misuse of the word “democracy” has not been the sole factor in changing our government of Law to a government of Personal Opinion. Democracy has found an active partner in Philosophy!

Whereas the Christian Church, as well as the physical and chemical sciences, were built on Fundamental Law, the foundation of much philosophy has been Personal Opinion. The chemist studies the nature of elements and mingles them according to Fundamental Law, and men of science generally are guided by impersonal standards. And while Personal Opinion may motivate them, it is knowledge of the Law that guides them and

is, in the last analysis, their standard of judgment, their never-failing “point of reference.”

The philosopher, however, studies conditions—and from them he gathers opinions. *With* opinion he expresses opinion. In other words, the philosopher is not only motivated and guided by Personal Opinion—but it may be his final standard of judgment.

One thing that bemuses the political philosopher today is that popular freedom called “the freedom to have.” This is in class sympathy with democracy’s “rule of the people.” *Our Constitution neither describes nor implies any such freedom.* The freedom dominant in our Constitution is the freedom of every man to life, liberty and the pursuit of happiness. With the Fundamental Law as our standard, our freedom therefore can be adequately protected. With the standard of Personal Opinion as our guide, our freedom becomes confused with the endless divergency of interests and promises to wind up in self-destruction.

In much of our philosophies the “all-importance of man” excludes our basic standard. Hand in hand with this goes the domination of Personal Opinion in government, school and family. With each of us, as individuals, today the same trend is apparent. Personal Opinion is becoming our own guide. We do not keep a selfless standard before us. Rather, we are inclined to judge an issue or make a decision on the basis of our own personal interest. This furnishes a good incubation for faction, friction and confusion. We waste ourselves and negate the good we can do when we have no impersonal and common standard to serve as our guide.

Today, with the standard of Personal Opinion dominant, many Americans lack interest and confidence in our government. They think of our law as giving politicians, minorities, officials, bureaus, attorneys and our courts the opportunity to use the public at their will, to use man-made law to further their own personal ends, and to assert rights without responsibilities. A proper respect and serious regard for our law would result in the demand that officials, attorneys and courts try to give to every man the right to life, liberty and the pursuit of happiness—so long as he does not interfere with such right in any other man.

WHO IS THREATENING THE UNITY OF AMERICA?

With Personal Opinion alone as our standard, we are *all* threatening the unity of our country—for we are all disorganized in our actions and our judgments.

Without our Basic Law as a standard, personal opinion, personal interest, personal desires, personal needs, personal wants, personal force and personal groups take the upper hand—treating our government merely as a tool. Our honored institution of a government designed to *serve* the people, and to protect the endowed rights of every man, is pushed aside.

Getting into this kind of act are our political parties, many minorities forming themselves into pressure groups, and even officials—local, state and national—who, in the spirit of this false way of life, start basing their conduct on what is their interest or opinion rather than what is the interest of every man. Is it any wonder that unity goes down the drain?

This kind of personalized anarchy spreads—fast.



Some business men have caught the fever. Leaping into the grab-fest, they too have used our government as a means of gain. Lacking respect for our standard, they have lived by their own personal interest, personal opinion and personal power. In many instances they have certainly treated people like "beasts." Money has been used to buy advantage, fix personal interests, secure privileges. At times this personal interest in business has gone so far it has deprived men of their basic right to life, liberty and the pursuit of happiness. *Our Anti-Trust Laws have been added to prevent business from dominating our country—and so these laws must be enforced.*

The contagion spreads. It finds fertility in the field of Labor. Today there are a number of union leaders who frankly regard our government as a tool. Whenever they can use it advantageously, they do. When they can't, they often openly defy the government. As long as Personal Opinion and "rule of the people" run rampant in the United States, we can be sure that nothing short of war will stop this tyranny.

In 1921 Lord Bryce said: "There are clouds in the American sky today threatening labor trouble. . . . These troubles are rather imported than of native growth. Comparatively few of the extremist advocates of the general strike and the class war are of American birth."

It is well to keep these words in mind. For some time now, labor trouble in the United States has been far more than a mere cloud. The inevitable confusion and disorder created by "rule of the people" and the "all-importance of man" have enabled the class-war idea to secure a strong foothold in America.

Today our economic life is constantly abused by the recurrence of strikes. The right to strike is, however, an inalienable right *when it is based on the endowed right of every man.* We must protect this right!

Yet the use of the strike, when sponsored by Personal Opinion alone, threatens our very heritage. It can destroy America. Certainly men should have the right to strike. *But no strike should be allowed which violates our basic standard—namely, the right of every man to life, liberty and the pursuit of happiness, so long as he does not interfere with such rights in any other man.*

Without this standard we are helpless. No strike should interfere with the right of every man to work, the right of every man to have access to his property. It is wrong when strikers, by force or violent methods, keep other men from their work. With Personal Opinion and "the rule of the people" dominant, the public is paralyzed with confusion. Capitalizing on this disorder, the ruthless are out to win.

The unrestricted and often-abused power of the union leader is today a more dangerous threat to our government than other monopolies to which we have been subjected. Public conscience, with the support of leadership in education, has for many years condemned the wrong-doer in the business world.

Yet, so comparatively new is this newest monopoly—the monopoly of power given labor leaders—that, with Personal Opinion serving as the standard of public opinion, the wrong-doer in union work may become a hero with majority leadership. Quite likely his demands for power will be fulfilled only by political lead-

ership. Then the "rule of the people" becomes the "rule of a man."

HOW SHALL WE MAINTAIN OUR AMERICAN HERITAGE OF UNITY?

By developing the Fundamental Law as our standard, we can maintain our heritage of unity. This cannot be done by an exposition, lecture, book, debate or round-table discussion. Any or all of these may be suggestive only. To establish the Fundamental Law as our standard of individual and corporate action will require more than an occasional and sporadic treatment.

The Christian church has been a guiding institution in all countries. *Only in the United States, however, has the church been able to establish the foundation of its country's government for the benefit of the people, without becoming the government itself.*

From the beginning of our history, the great tradition of "separation of church and state" has been the pattern of American life. Alone perhaps of all countries in the world, the United States has exemplified and adorned this fundamental doctrine. Those persons and institutions subscribing to foreign-born dogmas of a church-dominated state, or a state-dominated church, have difficulty in comprehending our system which maintains complete separation while occupying a common foundation.

And time and again, due either to ignorance, misunderstanding or design, attempts have been made to corrupt this system. There have been statesmen who have attempted to "take over" the rightful functions of the church, and there have been churchmen who have



attempted to unduly interfere with the processes of government. But with the Fundamental Law firmly kept in mind, other statesmen and other churchmen have defeated the overtures toward the rule of Personal Opinion.

The Fundamental Law we *can* lose—and we *will* lose it—if and when we citizens ever become more interested in promoting our "liberties" than we are in maintaining the responsibilities of every man as well as his rights. It needs to be said again and again that separation of church and state does not mean *separation of God's Laws from state*; that would make us a pagan nation, and it would fly in the face of the great American tradition of soundly basing government on religious

principle. To separate the basic principles of behavior from our politics and economics to the point where they no longer seem to count—that is to court disaster.

The *spirit* of religion, which is woven into the warp and woof of our nation's fabric, must remain there—and be strengthened; for without it, the whole cloth will ravel. But the church, *which is the institutional expression of religion*, must remain separate—guiding, inspiring and influencing the body politic, but never attempting to rule it. For that way lies totalitarianism. And religious totalitarianism, or rule by a hierarchy, is as abhorrent to Americans as is any other form of dictatorship.

For over 150 years, in the United States, it has been proven that religion can create the foundation of government *without*, we repeat, *becoming the government itself*.

One way the church in America helped achieve this was by developing our colleges and universities. Through the years, formal education has made its influence keenly felt throughout the United States. *It took education to give the United States its government in the first place. Now education is needed to re-establish our heritage as a standard for ourselves and for posterity.*

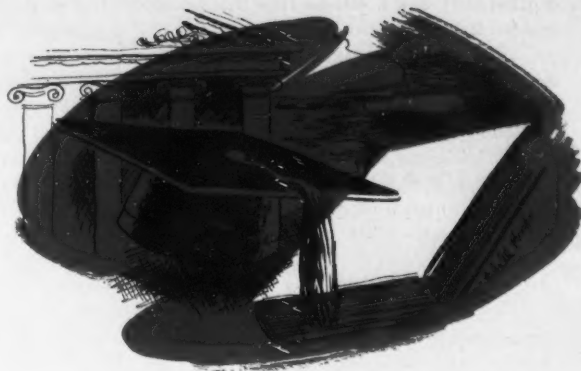
This cause—its initiation as well as its maintenance—is the particular province and responsibility of institutions of learning. They combine the motive, facilities and tradition to give this cause the requisite leadership and promoting it must have to succeed. If education sees and accepts this responsibility, it can establish for us and for our government the standard of Fundamental Law as it did in the beginning of our nation. Then it had the inspiration of the Christian Church. It can have the same inspiration now.

Today, there is every reason to believe that education will have much co-operation in this undertaking. For, as conditions have become critical, men and groups of men, looking for leadership, are seeking a common ground. Certain elements in Business are, individually and collectively, taking steps to promote understanding of what is involved in saving our civilization. Some political leaders are, secretly and openly, talking up the need for action. Civic groups and other outstanding citizens are becoming increasingly mindful of this great need. And never before in American history have our churches made such strides in coordinating their efforts, increasing inter-denominational understanding, and reaching out in common fellowship.

This can be the greatest program of leadership in the history of the United States! All groups can join education in this all-out cause. A few of these would be: Civic societies and citizens' leagues, leagues of women voters, bar associations and law clubs, social and political groups and institutions, business and labor groups, election commissions, press, editors, commentators, feature writers, governmental specialists, political parties, ministers, teachers.

If we ourselves are leaders, we must make the Fundamental Law our standard. If we follow leadership, we should impress upon our leaders the important role to play in this cause for unity.

This is our responsibility as Americans—a responsibility we must feel and believe and work for if we are to remain united!



WHOSE JOB IS IT TO RE-ESTABLISH THE FUNDAMENTAL LAW AS OUR STANDARD?

It would be easy to reply that the task of re-establishing the Fundamental Law as our standard in government is the job of government and of those engaged in its operations. And that would be true—at least in part. For in recent years the Government of the United States—in its executive, legislative and judicial branches—has badly slipped in making this emphasis. We look to our governmental officials to give us the lead in any matter that involves standing true to what we call “The American Way of Life.” That they have not, at least in sufficient numbers, given us such leadership is evident in our national confusion and increasing disunity.

But blaming government for all our ills is the resort of cowards—or fools. In our representative form of government, it is the voice and vote of the people who determine whether we shall be represented or misrepresented. And when Law breaks down, or is forgotten, it is every citizen's blame—and every citizen's responsibility to “do something about it.”

That is the glory of our form of government: we can do something about it!

Our powerful communications media can do something about it! Newspapers, magazines, radio, television—these agencies, so often and so effectively used for promoting Personal Opinion, can take this idea of a needed renaissance of Fundamental Law and propagandize it, dramatize it, until every man is aware of its vital importance.

Business can do something about it! If the Fundamental Law is allowed to go by the boards, no area of our national life stands to lose so much, yet none is able to do more to save it. It can do it both by practice and by precept. Business has money at its command; it has talent and salesmanship and social force. Think of the good that would accrue if Business, with its tremendous resources of advertising know-how, were to turn even a segment of that power toward reinforcing this foundation and cornerstone of “The American Way”!

Labor and all its organizations can do something about it! Never have labor unions been more powerful, never have they had such a hold on their members. If Labor, like Business, has been guilty at times of too much allegiance to Personal Opinion and selfish strivings, let it too—again by precept and by practice—turn that allegiance back to the Fundamental Law. Let the workers unite on this principle and Labor would find

a prosperity and a satisfaction that no amount of strikes and arbitration could bring.

The Law Schools and Schools of Government can do something about it! If students of law and of government are grounded firmly in the principle that government must be ruled by Fundamental Law and not by Public Opinion, they will implement that principle in their professions. Teachers of political science, professors of governmental law can, if they will, change our whole concept within a generation—change it from the confused state in which it now is, to the vital and enterprising state established by our Founding Fathers.

Religious leaders can do something about it! They can stress the importance of our government to us as did our Colonial ministers in their Election Day sermons which continued as an annual event with them for almost 200 years. Likewise they can help us realize, as individuals and as a society, that if we are to be protected in our ever fuller quality of living, our governments—local and state as well as federal—must be institutional, not personal, as the laws of God require.

Civic groups and community leaders can do something about it! Communities, like the nation as a whole, are victims of the divisive effects of Personal Opinion. Each community, however small, is a miniature nation—with cliques and classes, pressure groups and special pleaders of one kind and another, each battling the other, each striving to enforce its particular viewpoint and will on the other. When such a community sells its citizens on the “all one body we” principle of basic Christianity, and falls back on the Fundamental Law affecting all our relationships, it has a standard not only for action but for real growth.

And, more important, *every man of us can do something about it!*

The supreme necessity of getting straight the thinking of every man and woman on this vital problem of Personal Opinion versus the Fundamental Law cannot be over-emphasized. We need to get our thinking out of the clouds—and out of the crowds—and consider the question: “*What can one man do?*”

That question these days appears more often in the form of a hopeless wail than an eager query. There is nothing more stultifying to the spirit than the feeling that “The problem is so big, and we as individuals so small, we cannot do anything.”

We used to think that way about the atom. It was something minutely small and insignificant. We thought that way until, one day, the atom suddenly took on overpowering proportions and became suddenly mighty, very close to being all mighty. Why? Because scientists, who had come to know its potentialities, finally found a way to release its energies. And, once released, those powers multiplied themselves by chain reaction. Though born in terror, the split atom has powers quite as tremendous for good as for evil.

That is man—one man, every man—and his potentialities!

All of human history—what is it but the shining record of the individual’s vision and vigor, repeated over and over? Trace down the good that is in your town, your community, your church, and almost invariably you’ll come to men and women as individuals who have caught a vision of a job to be done or a high principle to be promoted, and who have bent every energy to im-

plement that vision into practical and forceful action.

It was so in our early history. Who were those valiants who fought and bled, sacrificed and labored to put across this glowing new idea of a government based on Fundamental Law? Their names, most of them, are lost to us. They were just ordinary men. But they were men with a flaming ideal! And they were men with the courage and purpose to put that ideal across, regardless.

The burden of their vision was: “*This nation, under God . . . This nation, under God!*” See them taking this new idea to their neighbors, riding their horses into the night across unbroken frontiers and through danger-infested forests. See them as they labored late by candlelight, after tough days of fighting back the frontiers, arguing, discussing, preaching, talking—hammering out on the anvil of free speech and fervid idealism this glowing thing we call our Constitution.

Hold that picture in mind, and then bring along beside it the picture of our desultory, apathetic, take-it-for-granted attitude toward the great thing they bequeathed us. Compare our lassitude, our avoidance of issues, while all around us are forces about to wrest from our flaccid and inert hands the prize of America’s high calling.

The comparison is odious, is it not? But we can change it. We can supplant it with something more glorious. Where we have allowed the insidious doctrine of Personal Opinion virtually to crucify our historic standard of Fundamental Law—the very principle that has made our nation great—we can, through diligent reference to the laws of God, be the architects of a new resurrection.

We can—and we must—if we do not want the United States to go the way of the Roman Empire and all other systems and governments dedicated to the perilous proposition that a nation can live on Personal Opinion alone, with no reference to the words that, proceeding out of the mouth of God, have formed our government firmly in Fundamental Law.

Therein, and therein only, lies our hope for the preservation of the unity that will in turn preserve the nation. As our Fundamental Law protects the rights of every man to life, liberty and the pursuit of happiness, it protects and solidifies national integrity.

It is that integrity we must count upon to be the inspiration for other nations across the world. Scores of such nations are watching us in this hour, wondering whether we can exhibit here at home the kind of national unity that shall encourage the hope for world unity.

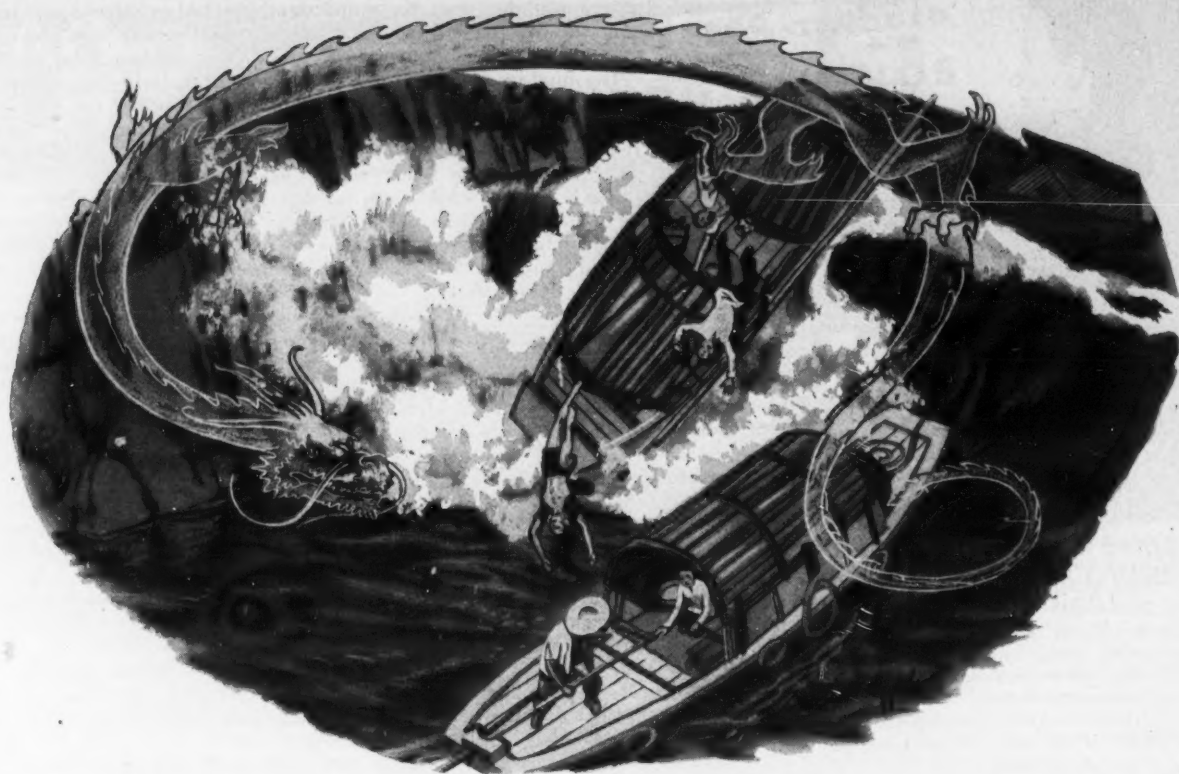
Mark you, the real clash these days is not between Right and Left—as the fevered men in Washington, London and Moscow seem to think. *The real clash, now as ever, is between Right and Wrong.* And in this there is no middle ground, no compromise.

Personal opinion—because it is man’s fallible and variable deductions from the things he can see from his restricted vantage-point—may be, and often is, tragically wrong. But Fundamental Law, based squarely on the will of Him who made the earth and who shall rule it yet, can never be other than right—eternally right.

America, choose ye this day whom ye will serve!

Personal Opinion—and eventual chaos?

Or the Fundamental Law and imperishable unity?



WHEN THE RIVER GOD RAGED

By FRANK S. MEAD
ILLUSTRATOR: WILSON

IT is a quieting thing to watch a city go to sleep—to watch the striving and contentions of men die upon the swords of night. For Night is the greatest of all peace-makers; his global black bag is filled with forgetfulness and with strength against the dawn.

Once, I watched the Chinese city of Foochow go to sleep. It was years ago, yet the memory of it is strong. I sat in a cool pavilion on the slope of the sacred mountain of Ku-shan, sipping tea with a Buddhist monk, watching the lights of Foochow go out and the starlight in God's dome come on. The streets of the shops were deserted and still, the feverish and fatal rushing of men after money was gone. One by one the neon lights in the avenues of business—those spearheads of Western commerce in the East—blinked out, and the little pin-points from the lamps in the huts by the River Min and in the palaces surrendered and disappeared. The rising moon turned the river to flowing gold as the water moved in perfect peace around the town and under the fairy bridges and the great Bridge of Ten Thousand Years.

I sat there and thought, "He giveth His beloved sleep." The monk did not think my thoughts but his own Buddhist ones, and they were the thoughts of quiet withdrawal from the pain and worry of the world. He said, "The spirit of the river smiles tonight." And he seemed more intent upon the spirit than upon the people of Foochow.

It must have looked like that, I think, on the night of last June 17th, when Foochow went to sleep as it had gone to sleep for a thousand years. There had been rain that day, and the Min was high, but no prince or coolie gave worry to his mind about it. They slept, and they were unaware that terror and death were coming for them, from the hills. My Buddhist friend might have said that the Spirit of the River was angry that night; he may have said that something had happened in Foochow to bring malice in his heart toward the sleeping innocents in the sprawling city at the mouth of the river, of whom the Spirit thought no more than he thought of the tip of a hair on a horse's body. Perhaps some sampan-dweller had done wrong, or defied the

Spirit; perhaps it was just that like a mad god he felt his power and longed to turn it loose. In the still watches of the night he gathered the reins of death in his hands and drove, roaring, down the hills.

The people who sleep in the sampans saw it first; their flimsy crafts began to toss and fling about like playthings in the hands of the river god, and the quick-swirling water hurled them up on dry land! Then the police and the night watchmen saw it, and they began to beat their gongs and shout their warnings. The water came up around their ankles as they ran, and to the waters from the river was added a blinding sheet of rain from the black sky.

THE farmers in the rice-paddy huts awoke; they put out their hands and touched the rising tide of wet death.

On the outskirts of the city whole families poured out of their houses, carrying the few poor precious belongings they could snatch up, dragging their sleepy children through the water. In an instant, it seemed, the streets were filled with screaming, pushing men



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and women and little ones running toward the high places. Men shouted from second-story windows and the rooftops, tossing down that which meant most to them, to those in the street below. The mud-brick foundations of their huts and homes began to give way, and whole families were caught when the houses crashed down. Furniture, and the corpses of men and children and animals floated wildly in the flood. One mother ran to the top of a hill with one of her six children, left him there and ran back for the other five; she never found them.

Ten, fifteen, twenty feet deep was the black flood in the business streets, in the heart of the city. From midnight to dawn it went on, a blind, noisome terror that robbed all of their wits, their life savings, and all they had to live for. The Spirit of the River cut a wide swathe, and it was only when the light of day broke that his fury died, and he left them there, a city of the dead and the living dead, wailing and searching frantically in the rain for the children they loved and for the burdensome, useless, material things of life that seemed so foolish, in this city-house of death. And some said to another, "Not since the flooding of the 6th year of the Emperor Tung Chi (70 years ago, and how many moons?) has a thing like this happened in Foochow. The Spirit of the River was beside himself with anger."

All through the day of the 18th and 19th the rains fell, and the river-waters tore at what was left. The precious rice in the paddies was ripped from the good earth, and food in the stores and the warehouses was soaked and made useless, and all electric power was gone. More than 1,000 were dead, and 200,000 were alive and wondering if they too were to die before it ended. They waited, a miserable, cold, hungry multitude on the hills.

At the CHRISTIAN HERALD Orphanage, the boys were safe; they had been carried to the roof, and there they watched the water come up, up, up, to within two feet, one foot, six inches of the boards on which they stood. Among them moved the teachers and the superintendent of the Orphanage, holding them in their arms and quieting them and brushing off the tears of fear and telling them that all would be well, soon, that God was there with them, and that in His great enfolding arms they would be safe. And they were safe, for just as the water touched the floor, it stopped, and rose no more. And the little ones were taken off in boats and on great floating rafts, and their fear fled, and they splashed their little hands in the waters, and made believe that floating bits of wood were sampans and sailing-ships and battleships, and in each little mind among them, indelibly and forever, was the first faint idea of the protecting hand of God.

Superintendent Talbot, an old soldier of Christ who had seen terror and fear and death in China over many years before this, was a man so tired and worn with the night's feverish labor that he almost slept on his feet. But he kept at it, sending to safety not only his own but anyone else who turned to him for help. He snatched them from the street; he helped take them from the trembling rooftops; he helped with all who needed help, and then, when the last one was safe, he thought of food, and clothes, and shelter for the unbelievable army of the forlorn about him.

As the water drained away he mobilized the older boys with brooms and shovels, and pushed the mud and debris from the buildings of the Orphanage and the Industrial Mission, and brought back his waifs and other waifs he did not know; rice was served, and warm tea, and beds were set up wherever the floor was dry. The men of the city government, and even the governor of the Province of Foochow, sent help. Messengers from the relief organizations and the churches came pounding on the gate, and asked if they might help. What the Spirit of the River could never do in a time like this, the Christian men and women at the Orphanage and the Mission did in the Spirit of Christ. And across the weary city, many a Buddhist rickshaw-man, searching the refuse piles for a mouthful of food, said to a fellow searcher, "Ai! The people there are good; they ask no questions; they tried to take care of all of us, though we were not of their God."

Not of their God! The moaning crowds of sufferers who swept up against the gates of this Mission were to those within the children of God; inasmuch as they did it unto the least of the believers in Christ whom they knew, they did it unto these who stood just beyond the gates of the Kingdom of God. The rice-bowls were passed to believer and unbeliever; there was no border there of race or color or condition or birth. All, all were one.

BUT—there is a limit to the depth of any rice-bowl; there is just so much that even one with all the resources of God can do, in such a time as this. The Christian ones cannot snatch food out of the air, as a magician snatches rabbits out of a hat, nor can they provide clothes for the naked or new roof-trees for the homeless unless there come help from—who? Who but those beyond the sea, who built this Mission and who sent Superintendent Talbot and the others there, against the time of terror and want and crying in the streets. Who but the readers and friends of CHRISTIAN HERALD who for so long have supported this project?

We wonder about our good friend the Buddhist monk. Does he sit there, now, in his pavilion on the slope of old Kusan? Is he there tonight, watching the



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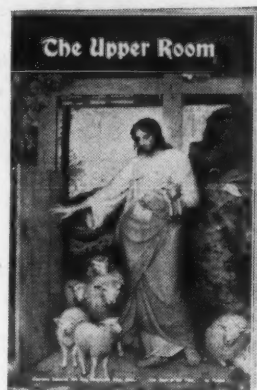
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lights of the desperate city go down and out? And does he see peace in the streets, or does he hear Rachel weeping for her children? And does he see and hear the homeless hordes in the streets, milling about or dropping in exhaustion to sleep on the pavement, to be haunted by dreams that are evil, to wake and wonder in the lonely night if they shall be alive when the sun comes up again beyond the River Min?

I liked that monk; he had the calm, quiet detachment from the world, from the suffering and pain of the world, that is so strong in all members of the vast legion of Buddha. But I remember that this Buddhism has done little, so terribly little, to lift China from her years of woe—and I remember what the Christians have been able to do, in the short years they have been there. And I wonder what the Christians will do now.

Can you hear it, in the night, that cry from stricken Foochow—"Come over and help us. Help us, ere we die." Can you sleep with that cry in your ears?

When Marriages Break Up (Continued from page 25)

To be sure, society at large does have some responsibility for the lack of awareness on the part of youth of what it takes to make a marriage go. Many other institutions beside the church should be doing things to prepare young persons for family life. This admitted fact does not excuse the clergy from taking a leading rather than a following part. It provides opportunities for the minister to play the role of the moral prophet, not merely that of the liturgical priest. This should be done not so much by fiery fulminations from the pulpit against divorce, as by intelligent pre-marital educational measures.

The minister works within a social, legal, and ecclesiastical framework. Even if he assures himself that a couple is ready for marriage legally, has he done enough? The law represents a moral minimum. The minister should not be willing to settle for that minimum.

In the marriage canons of some churches the clergyman "shall have instructed the parties as to the nature of Holy Matrimony." Too often this is merely an explanation to the couple of the ecclesiastical provisions and fails to penetrate deeply. Even if he stays well within the church's rules and marries no one who should not receive its blessing in wedlock, has the pastor done enough? No! Even though public opinion, law and the church expect him to do no more, I maintain that there is a social imperative, an ethical obligation to see to it that the young man and woman whom he unites in a marriage have taken definite steps to prepare themselves for the obligations and opportunities that may stretch into the

next half-century. He has to work out an ethic which he, as an individual minister, feels should be followed pending the time that society and its institutions accept a more intelligent point of view.

Fortunately some individual churches and a few scattered ministers are taking this forward view. Happily there are indications that some ministerial associations are developing ethical codes dealing with the marriages their members perform. This movement should be encouraged.

Objections might be raised by some that the public will not stand for it. They do not want a minister asking personal questions. This is another way of inquiring whether it is any of the church's business. One should not need to argue this point very far. The church says in many ways that wholesome family life and Christian parenthood are its concerns. Families often ask the church rather than justices of the peace to marry their sons and daughters.

The state recognizes the church as having a stake in this matter when it permits the clergy to perform the marriage ceremony. We do not expect to become churchmembers without some education and training in the meaning of this step. Individuals can be trained to undertake some preparation for marriage other than securing bridal veils, rings and licenses. The marriage education movement is gaining momentum.

If, as the church maintains, marriage is something holy, something having religious and ethical content, it is an unholy situation for ministers to marry nearly all comers with no assurances that they know the fundamentals of personal adjustment. In our society we play up preparations for the wedding altogether too much and ignore what is more important: preparations for the marriage.

SOME clergymen will object at this point that I am saying that ministers should do marriage counseling. They will say that there are various talents within the ministry, some can do this and some cannot. I am assuming that parish visitation, including some sort of family counseling, has *always* been and will continue to be an important part of the pastor's work. The aloof pulpiteer who is a crackerjack at symphonic and literary sermons but no good in dealing with people, would seem to be a declining species.

As the preaching function of the clergy declines relatively, the counseling and adjustment work will have to rise. The need for personal adjustment and individualized education will increase, the felt need for sermons probably will not. One does not have to become a famous marriage counselor to do some things to help a couple get ready for marriage. Just as the minister has



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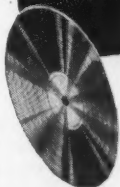
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to keep up with the world in many ways and cannot depend upon his past formal theological training to carry him through, so he can and must prepare himself for this important task. The younger men who go through theological schools may secure some formal training in this field as more of such schools institute courses in marriage and in family counseling.

What specifically can the minister do?

1. He can acquaint himself with the growing literature in this field of education for marriage. He can thus broaden his own concepts.

2. He can discover certain printed materials which can be given to the couple. This material could be a legitimate charge on the church budget. If the finance committee will not stand for it, then let it come out of the marriage fee.

Various church boards of publication issue suitable material, as do also certain organizations such as the American Institute of Family Relations, Los Angeles; the National Council on Family Relations and the Association for Family Living, both in Chicago; the American Social Hygienic Association and the Federal Council of Churches in New York. However, the pastor should not be content merely to pass out these pamphlets.

3. He can educate his own young people to the need for marriage preparation and arrange for graded work of this type in his church.

4. He can let it be known that he does not expect to marry every Tom, Dick and Harry.

5. He can arrange for or conduct classes for engaged couples just as he has classes preparatory to baptism, confirmation and church membership.

6. After he acquires adequate preparation he can conduct classes for newly married couples.

7. He can require a specific number of conferences with prospective bride and groom, both together and separately prior to marrying them. One clergyman I know requires an hours conference with the prospective bride and groom separately and an hour with them together before he will marry them. He furthermore asks them to promise that if they get into marital difficulty they will get in touch with him before they do anything rash.

8. He should be in friendly touch with local physicians. He should know which ones are interested in giving a sympathetic educational premarital physical examination. He could refer some of his people to such physicians who in turn might have confidence enough in him to send to the pastor some of their

patients who are in need of spiritual assistance. Physicians who are doing pre-marital examinations prefer to have a couple come to them six weeks or two months before the wedding. There is a parallel here for the minister who could be more effective if he had a longer time in which to do his educational work.

9. He should have knowledge of local social and psychiatric resources.

10. He, as a citizen and community leader, might see to it that agencies of education such as newspapers, radio, libraries and schools face their responsibilities in the family life education field.

The minister might ask how he can know when he has done enough premarital educational work. The answer cannot be a hard and fast one, but in general it is: when the man and woman seem to understand the fundamental biological, psychological, economic, social and religious foundations of marriage.

IT IS true that we cannot expect the clergyman to be an expert in fields of biology, heredity, psychology, sociology, psychiatry, economics, and all the rest. However, as an educated man, he must at least have some basic working knowledge in these fields. In those disciplines which throw light upon the motives and feelings of individuals he should be especially well-read. This means that as a professional man dealing with persons, he will have to do considerable work in the field of psychology and mental hygiene. He should do this anyway just for the sake of improving his usefulness to his parishioners.

From the divorce rate we can be very sure that several millions of our American marriages need intelligent counseling help. There are not enough psychiatrists to do the job. Many couples do not need such specialized help. The clergymen are in a strategic position to assist, as they have always done, but now more intelligently. Clergymen along with attorneys and physicians have long performed these functions.

If they can now take a forward position in preparing themselves for wider usefulness to American couples, both post- and pre-maritally, they will be doing something which desperately needs doing. If the marrying standards and ethics of the ministry are no more socially enlightened than those of the justices of the peace, the church may well be condemned for having passed by on the other side.

Those who fear that more rigid standards on the part of a pastor regarding whom he will marry might lead to large numbers patronizing careless or mercenary ministers or civil officials, perhaps, at first, may have some ground for their fears. However, any attempt to raise standards in any field has the

problem of the short-cutter and the quack. As a sociologist I should be willing to argue that a good case can be made for the proposition that the state should do more in the way of marriage education, not only through the public schools but at the source of marriage licenses.

The state has concerned itself to see that persons with communicable syphilis are not given licenses. Perhaps a last minute educational job could be done at the clerk's office had we higher-level personnel at that point. Certainly license to marry should mean more than license to own a dog or to fish. However, the state will probably be some time in coming to this point of view. In the meantime the clergy must step in and play their part.

Finally, the minister could do a great job in allaying fear—if he would. In this day and age many individuals carry a pose of sophistication. Yet underneath the surface, there are fears in the hearts of hundreds of men and women as they approach marriage.

There are anxieties dealing with fitness for marriage, fear of not being able to be a satisfactory marital partner. There are apprehensions stemming from past events in the sexual history of individuals. There are feelings of guilt. Folktales among women have frightened some girls so that they are unable to look forward with calmness to the consummation of marriage—to pregnancy and to becoming a mother. There are many other misconceptions of the marital relationship.

Representatives of God have always had the function of bringing faith and reassurance into the lives of people. Here is a great area for pastors. They can contribute to the mental hygiene of thousands. They can bring healing to the nation. If all parents were ideal, if all schools were alive to their job, there might be much less for the pastor to do in this field. But with the present situation in home, school and community, he can and should stop abetting people who marry in ignorance.

AT CERTAIN times and places the Christian Church has been accused of conniving at ignorance, the better to maintain control over the hearts and minds of the masses. Ministers today who marry couples without helping them to make it possible for the union to endure, are directly contributing to such ignorance and to early break-ups. Many who come to the preacher for marriage will never hear him preach. Here is a way to help people which really cannot be done from the pulpit. If more ministers would rise to their stupendous opportunities in marriage training, men of God would undoubtedly regain some of the respect from the fringe-folk whom they have lost. We should then have happier, more lasting marriages.

THE END

I should NEVER have married!



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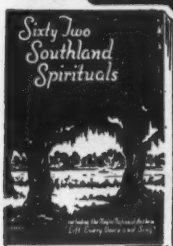
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A Layman Looks At The Bible

(Continued from page 8)

But when a book is written over a period of a thousand years, with a background of at least another thousand, and endures for two more thousand, it has too much vitality to be rendered sterile by one or two waves of passing hostility or even well meaning disparagement.

Such criticism does some good and some harm. But perhaps more harm is done by those extremists who make a fetish out of the Bible. Bibliolatry is painful to behold, and often it is practiced by pugnacious preachers who go about trying to restrain the expansive tendencies of the rest of the world. Such people, as Browning says, "hug the Book of Books to pieces."

True faith is serene. It does not fret itself because of unbelievers. Anybody who is irritable and suspicious and dogmatic may be merely putting up a smoke screen to conceal his crumbling beliefs from himself and the rest of the world. This also is vanity and vexation of spirit.

Certainly anybody can make an enormous advance in understanding the Bible if he stops feeling contented with taking scraps and orts out of the book, as is often done in Sunday school, and studies the Bible by books. We should look upon those sixty-six sections of the Bible as a five-foot shelf loaded with the most varied and fascinating collection of different books ever seen in the world—a collection that will bear years of reading and re-reading—a collection that rewards both the casual reader and the scholar with instruction and delight.

And after the reader matures and really knows his way around in the Bible, he can begin to follow themes as they appear and reappear in the various books, and he can consider character studies, threads of thought, and types of literature—even style, if he is interested in such refinements of criticism.

Bible reading is no idle pastime to be taken up for a week or two and dropped; it is the enterprise of a lifetime and it will be unfinished even if you live to be as old as Methuselah. For the Bible is inexhaustible. In variety and depth of religious experience and in a knowledge of humanity this record of the combined achievement of a thousand years by a people peculiarly sensitive to religious influence leaves any of us far behind.

We may be clever psychologists or pretty logicians or profound philosophers, but our experience is puny in comparison with that of the authors of the Bible. Other books grovel like moles, rise up like toadstools, or even reach the height of mountains; but the Bible is snow-capped Mt. Everest, towering grandly above all secular literature. On its lower slopes are pleasant

meadows, shady groves, and picturesque cottages of commonplace people—but as we climb we come soon to strange caves, wild ravines, dizzy crags, unknown plateaus, and tremendous peaks. At times the sides of the mountain may be covered with the lava and cinders of ignorance and prejudice, and its snowy summit may be lost in storms of controversy, but there it stands "towering o'er the wrecks of time," and there it will remain under the eternal stars long after the pages of this book have crumbled into dust and our feverish little generation has jostled its tumultuous way into oblivion.

Excerpts from "Journey Through the Bible," by Walter Ferguson (Price: \$3.50). Used by permission of Harper & Bros., publishers.

They're After Your Teen-Agers (Continued from page 24)

their termite-type of propaganda, are nullifying the good they would do.

The thoughtful educator—and tax-paying parent—might well ask:

Why pay great coaches and health teachers to work for a lost cause? Either *they* should be retained, or the tobacco agents. It is contradictory to have both.

What do the great coaches themselves have to say? Almost all the successful ones agree with Alonzo Stagg who pointed out, when questioned about smoking: "I am opposed to the injection of poison of any kind into my body. I believe that a boy or girl, a man or a woman, is foolish to impair the machinery of his or her body. . . . Athletes who recommend certain types of cigarettes are capitalizing on their fame."

And here's another factor worth considering: The players in the field are heroes to the boys and girls in the grandstand. They inspire their fellow students to emulate their physical fitness. If, at the same time, the teen-age spectator is persuaded, by the program in his hand, to smoke cigarettes which will injure his own physical development, then the game is lost for him personally—lost in more ways than one.

Hare-brained indeed will be high school authorities if they allow this subtle campaign to nullify the health lessons of the classroom and the tradition of clean and wholesome sports. Ideals that are sound for the classroom and the locker-room, the playing field and the gymnasium, should be sound too for the grandstand.

But doubly foolish will be parents of teen-agers if they do not look into this campaign to subvert the health of their youngsters, and, by a rousing reaction that can be heard from Key West to Walla Walla, send the promoters of this stupid campaign scurrying for cover! END

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Should the lady be seated—

- ☐ Opposite the other girl
- ☐ At her left
- ☐ At her right

If you're ever bedevilled by this doubt . . . listen. Table etiquette decrees that ladies be seated opposite each other. Knowing for certain will de-panic you, next time.



What's a jilted jane to do?

- ☐ Let his memory linger on
- ☐ Pursue him by mail
- ☐ Get herself a hobby

If last summer's knight beams at someone else this season—no use toting the torch. Now is the hour to get yourself a hobby. Something fun and worthwhile—that keeps your brain, or hands, or tootsies (why not learn to tap dance?) active. Fight off "calendar" blues, too, with the self-assurance Kotex brings. You see, there's extra protection in that exclusive *safety center* of Kotex: a feature you'll find in all 3 Kotex sizes. Regular, Junior or Super helps preserve your peace of mind!



Same as knowing (at certain times) that with Kotex you're safe from tell-tale outlines. Never a panicky moment, thanks to those special *flat pressed ends*. Yes . . . for confidence, you can trust Kotex. No doubt about it! And there's no binding when you bend in that new Kotex Sanitary Belt . . . adjustable, smooth-fitting, all-elastic. All for your greater comfort!



In business, must she begin with—

- ☐ Good follow-through
- ☐ All the answers
- ☐ A promising career

Your first job—and you're all a-jitter? The boss won't expect you to be a quiz kid. But he does demand dependability. Don't be a promiser. Finish what you start. Good follow-through is a business must. And don't try the vacant chair routine on "those" days. No excuse, with the new, softer Kotex! For *dependable* is definitely the word for such miracle-softness that *holds its shape*. You can stay on the job in comfort, because Kotex is made to stay soft while you wear it.

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PICTURE OF THE MONTH

Film Reviews and Ratings by the
**PROTESTANT
MOTION PICTURE COUNCIL**
(Cooperating with the Protestant Film Commission)

IN connection with motion pictures, "masterpiece" is a word too loosely employed, by and large. But for once, at least, the word is needed to describe the quality of Sir Laurence Olivier's second cinematic excursion into the drama of Shakespeare. The first, you will remember, was "Henry V," a picture that deservedly drew paeans of critical praise—not the least of which was our own.

In "Hamlet" it seems that Olivier—with a capable assist from J. Arthur Rank as producer—has gone himself one better, if that be possible. If his portrayal of the anguished Prince of Denmark, plus the finesse and skill of the excellent support given him by others in the cast, does not redound to the Great Bard's popularity, then nothing will—and the teachers of English literature might as well cash their meager checks and go home.

The teachers, we predict, can stay on the job. One look at the screen version of "Hamlet" should convert any bored sophomore into a Shakespeare zealot, and reward any classroom with a "standing room only" enrollment. Whether the film will appeal to others than the erudite—or those who wish to seem so, or those who are having erudition forced upon them—remains to be seen. There are no few box-office prophets, some of whose forecasts reflect typical sniffishness as to the intelligence of the average movie-goer, who have conceded "Hamlet's" magnificence but are sure it will magnificently fail to bring in the public.

In prophetic mood, we beg to differ. We have a higher estimate of the IQ, as well as the discrimination, possessed by the people who attend movies. We feel that this film, given a broad enough distribution by Universal-International, and not held too strictly to the "selected houses" and the "arty" outlets, will prove to be a pleasant surprise to those gentlemen to whom cash receipts are the only criteria of a successful job of movie-making.

At any rate, we hope so. For "Hamlet" richly deserves recognition—at the box-office and everywhere else. Try it out on the youth and adults of your family and see if you agree!

A, Y

"Hamlet"



"Uneasy lies the head that wears a crown." Although from Shakespeare's "Henry IV," it describes this scene from "Hamlet." Olivier plays the Prince of Denmark.

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18;
C—Children under 12.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers, who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

A DATE WITH JUDY (MGM). A delightful comedy-romance, in color, dealing with the affairs of adolescence. The good cast, clean story and wholesome depiction of family life and social implications make this excellent family entertainment. **A, Y, C**

TAP ROOTS (Universal-International). A drama of the ante-bellum South, showing the greatness of a pioneering Mississippi family who are divided in their loyalties and convictions. The story's symbolism teaches that ideals cannot be destroyed, though everything else is, if their "tap roots" have grown deep. The acting is good and the plot, though intricate, can be followed. Unfortunately, there are several confusions in ethical values, and an uninspired Protestant minister will not make you cheer. **A, Y**

NIGHT HAS A THOUSAND EYES (Paramount). The story—of a professional "mind reader" who is frightened by his uncanny talent, quits the stage, and then tries to use his occult powers to save his friends from harm. The film will interest the adult who can look at it objectively, but it is not for the emotionally unstable who might thereby acquire a morbid desire to peer into the beyond. **A**

CRY OF THE CITY (20th Century-Fox). Abundantly and conclusively, this story proves that "crime does not pay," but that the criminal does pay, as do his family, his friends and the community. Interesting aspects: the incisive quality of the film's photography, excellent New York backgrounds, fine acting, social values. **A, Y**

MR. PEABODY AND THE MERMAID (Universal-International). Pure fantasy, whimsical and witty, makes this as good an "escape" story as one could imagine. Unusual musical effects and beautiful underwater scenes help carry the fanciful plot. There is unnecessary drinking, and one character craves nicotine in an exaggerated manner. The treatment is on the sophisticated side, but the story situations themselves are harmless. **A, Y**

THE BIG PUNCH (Warner). A two-fisted Protestant preacher, former football star and intercollegiate boxer, proves his mettle by helping out a weakling entangled with a crooked "sporting ring." Though some phases of church life are not shown at their best, and we question the strong-arm method of inducing penitents to part company with their sins, this is a sincere attempt to show a minister as a courageous and incorruptible man. **A, Y**

PITFALL (United Artists). A film proving that boredom with irksome routine can lead a man to regrettable distractions. Unsavory characters from the underworld have a share in the plot, and tragedy aplenty attends the main character (Dick Powell) as a result of his complete lack of spiritual and social incentives. Dramatic and well played, this has sound ethical values, illustrating how *not* to live. **A, Y**

CHRISTIAN HERALD

THE BABE RUTH STORY (*Allied Artists*). A sentimental but quite entertaining film-biography of America's No. 1 baseball hero. Overly long, the story could have stood more ball-playing and less playing to the grandstands. There are some good scenes showing the power of the church (Roman Catholic, in this case) to help children, and the priest is well portrayed—as the Hollywood variety invariably are, thanks to their church's unceasing watchfulness and pressure. But affectionate references to beer are hardly appropriate in a picture planned to appeal to youngsters. **A, Y**

16 FATHOMS DEEP (*Monogram*). A semi-documentary in color, dramatizing the sponge-fishing industry off the coast of Florida. The traditions of the Greek Orthodox Church are depicted with respect, and the story touchingly portrays the father-and-son motif as well as a clean love interest. Unfortunately, it is spoiled for children's audiences by some gory scenes in the climax. **A, Y**

THAT LADY IN ERMINE (*20th Century-Fox*). Lavish in costumes and elegant in settings, this Graustarkian fantasy may please both grown-ups and young people. It tells what happens when the portraits of ancestors come alive to participate in more modern affairs. Harmlessly entertaining. **A, Y, C**

THE WALLS OF JERICHO (*20th Century-Fox*). Romance, drama and pathos combine to make convincing this story of life in a small Kansas town during the 1900's. With situations geared to adult audiences, the film achieves the feeling and spirit of small-town life by skillfully prepared settings and a well-chosen cast. **A**

THE BLACK ARROW (*Columbia*). Robert Louis Stevenson's story makes an action-packed period melodrama. The slight historical values and excellent camera work may not be enough to offset for most people the brutality in some of the sequences. **A, Y**

THE GAY INTRUDERS (*20th Century-Fox*). The story of the trials of a married couple who, given equal billing in the theater, become jealous of each other's standing. When each invites in a psychiatrist for the other, the fun begins. Nothing significant, merely amusing. **A, Y**

LETTER TO A REBEL (*RKO-Radio*). Democracy, capitalism and liberalism get a thorough going over in this film as a newspaperman tries to explain their inner meaning to his undergraduate radical son. Timely, informative, inspiring. **A, Y**

Definitely Not Recommended

SORRY, WRONG NUMBER (*Paramount*). The fact that this film is well staged and well acted does not excuse such a presentation of unrelieved terror. It dramatizes the case of an invalid neurotic woman who, learning that her husband has arranged her murder, makes frantic and futile attempts to thwart the plan. There is plenty of taut suspense, but the end comes inexorably. Ethically and morally, there is no justification for a vicious and torturous film of this sort.

GOOD SAM (*RKO*). Our serious qualms about this picture relate principally to the slapstick and satirical manner in which "goodness" is treated. Through the main character, who is so "good" that he is little more than a simpleton, the virtue associated with that term is ridiculed. A Protestant minister preaches a vague sermon on I Cor. 13 at a service during which Sam gets drunk in a saloon, exchanges clothes with a tramp on a dare, and is escorted home by a Salvation Army band, to the tune of a well-known hymn. At the door he is greeted by a grinning pastor and a laughing wife—all this on Christmas Eve. Such lampooning antics offend the most ordinary proprieties, as well as reflect on the evangelical good taste that is part and parcel of Salvation Army procedure. We regret that Gary Cooper was chosen to portray the unfortunate Sam; he gains no stature by the performance.

PREVIOUSLY REVIEWED

- (*) A previous "Picture of the Month"
- (†) Definitely not recommended

ADULTS, YOUNG PEOPLE, CHILDREN: Beyond Our Own; Big City; The Bold Frontiersman; The Bishop's Wife; California Firebrand; Children of the Moor; Deep Waters; The Emperor Waltz; Feudin', Fussin' and A-Fightin'; Four Faces West; Fuller Brush Man; Fighting Father Dunne; Guns of Hate; Green Grass of Wyoming; Holiday Camp; If You Knew Susie; I Remember Mama; That Hagen Girl; High Barbaree; The Inside Story; The Keeper of the Bees; The Lost One; Melody Time; My Girl Tisa; A Miracle Can Happen; My Wild Irish Rose; Mr. Blandings Builds His Dream House; Nicholas Nickleby; On an Island With You; The Prince of Thieves; The Pirate; The Romance of Rosy Ridge; Song of Idaho; Shaggy; The Search; Sitting Pretty; This Time for Keeps; Unconquered; Welcome Stranger; Where There's Life; Whirlwind Raiders; Wyoming.

ADULTS AND YOUNG PEOPLE: Arthur Takes Over; Anna Karenina; Albuquerque; All My Sons; An Ideal Husband; Alias a Gentleman; Berlin Express; Beyond Glory; Big Town Scandal; Black Bart; The Bride Goes Wild; B.F.'s Daughter; Brief Encounter; The Captive Heart; Call Northside 777; The Challenge; Coroner Creek; The Counterfeiters; Design for Death; Down to Earth; Escape; The Flame; The Farmer's Daughter; Fighting Back; Fort Apache; Fury at Furnace Creek; Gentleman's Agreement; Half Past Midnight; High Conquest; Homecoming; The Iron Curtain; It Had to Be You; Let's Live Again; The Magic Bow; The Main Street Kid; Man Eater of Kumaon; The Mating of Millie; Magic Town; Mr. Reckless; Mystery in Mexico; The Naked City; Old Los Angeles; The Pearl; Piccadilly Incident; Pacific Adventure; Pursued; The Perfect Marriage; The Pilgrim Lady; The Plainsman and the Lady; Ruthless; Scudda Hoo-Scudda Hay!; The Senator Was Indiscreet; The Secret Heart; Secret Service Investigator; Singapore; The Street With No Name; So Well Remembered; Somewhere in the Night; State of the Union; The Sainted Sisters; Suddenly It's Spring; Trapped by Boston Blackie; To the Ends of the Earth; The Tender Years; T-Men; Train to Alcatraz; Woman from Tangiers; The Woman in White; Treasure of the Sierra Madre; Up in Central Park; The Vicious Circle; Wallflower; You Were Meant for Me.

ADULTS ONLY: Abbott and Costello Meet Frankenstein; Arch of Triumph; The Big Clock; The Brothers; Cry Wolf; Dark Passage; Dear Murderer; Desert Fury; A Double Life; Duel in the Sun; The End of the River; A Foreign Affair; The Fugitive; The Gangster; The Ghost and Mrs. Muir; The Guilt of Janet Ames; Hatter's Castle; Hazard; High Wall; The Hucksters; I Walk Alone; Intrigue; Johnny Belinda; Key Largo; Lady From Shanghai; Letter from an Unknown Woman; Love from a Stranger; The Lost Moment; The Locket; The Long Night; Lulu Belle; Man of Evil; Mine Own Executioner; Odd Man Out; Out of the Past; Panhandle; The Pretender; Possessed; Race Street; The Sea of Grass; The Sign of the Ram; So Evil My Love; River Lady; Silver River; Second Chance; The Secret Beyond the Door; So This is New York; The Time of Your Life; The Unfaithful; The Unsuspected; The Upturned Glass; The Velvet Touch; The Voice of the Turtle; Waterfront at Midnight; The Web; Wild Harvest; Winter Meeting; A Woman's Vengeance.



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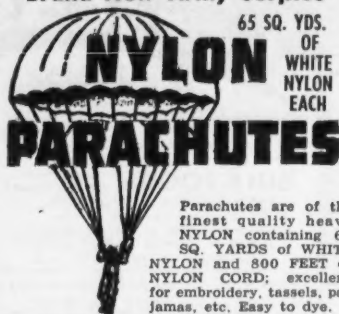
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"Money talks" is an obsolete phrase. It goes without saying.

—New Orleans Times-Picayune

Promise Kept

"Does your husband always live up to his promise of his courtship days?"

"Always. In those days he said he was not good enough for me, and he has been proving it ever since."

Magic

The newlyweds were honeymooning at the seashore. As they walked arm in arm along the beach, the young groom looked poetically out to sea and eloquently cried out: "Roll on, thou deep and dark blue ocean—roll!" His bride gazed at the water for a moment, then in hushed tones gasped, "Oh, Fred, you wonderful man! It's doing it."

—Lookout

Lost Opportunity

His car and her car met head-on. Both drivers got out and, with that fine courtesy so characteristic of motorists nowadays, both began to apologize profusely.

"I'm so sorry," said the woman. "It was all my fault."

"Not at all, madam," the man responded with a gallant gesture. "I was to blame myself."

"But I insist the fault was mine. I was on your side of the road."

"That may be true; but, my dear mad-

am, I am responsible for the collision. I saw you coming blocks away, and I had ample opportunity to dart down a side street."

Wasn't Fooling

The hotel manager walked up to the out-of-town executive, stopping off on a business trip.

"Your room is ready now," he said, "but because of the shortage of help you'll have to make your own bed."

"Oh, I don't mind making my own bed."

"That's fine," said the manager, "here's a hammer and saw."

—Sovereign Jest

Some Total

A small boy came hurriedly down the street and halted breathlessly in front of a stranger who was walking in the same direction.

"Have you lost a dollar?" he asked.

"Yes, yes, believe I have!" said the stranger, feeling his pockets. "Have you found one?"

"Oh, no, I just want to find out how many have been lost today. Yours makes fifty-five."

—McCall Spirit

Same Boat

"I just got out of prison this morning," a traveler told the man on the train who was sitting beside him. "It's going to be mighty tough, facing old friends."



LUNNBERG

"Will you save me all your bookworms for fishing?"



"I can sympathize with you," commiserated the other. "I'm just getting home from the State Legislature."

No Price Control

The family had gone to grandpa's for a vacation. As a special treat one afternoon grandpa made a freezer of fresh peach ice cream. When it was announced that the ice cream was ready to serve, six-year-old Jimmie made a dash for the house.

"Where are you going, Jimmie?" grandpa inquired.

"To get my nickel," Jimmie explained. "Nickel!" grandpa exclaimed in surprise.

Jimmie appeared downcast. "Oh!" he said in disappointed tone. "Has ice cream gone up here, too?"

—Builders

Bridegloom

The mother and daughter were very busy with the wedding plans when the groom-to-be called. He stood around patiently, watching the preparations for about two hours, and then became annoyed.

"But, darling," said his future wife, "we have such a lot to do, and if we want to make our wedding a big success, we mustn't forget the most insignificant detail."

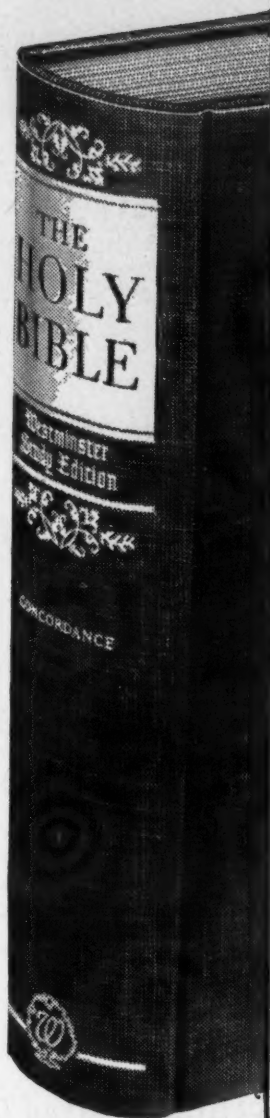
"Oh, don't worry about that," muttered the young man gloomily. "I'll be there all right."

Quid Pro Quo

A boy who had left the farm and got a job in the city, wrote a letter to his brother who stayed on the farm, telling him of the joys of city life. In it he said: "Thursday we autoed out to the country club where we golfed until dark, then picnicked and later motored to the beach where we weekendend."

The brother on the farm wrote back: "Yesterday we buggied to town and baseballed all the afternoon. Today we muled out to the cornfield and geahawed until sundown. Then we suppered and armchaired for awhile. After that we staircased up to our room and bedstedded until the clock fived."

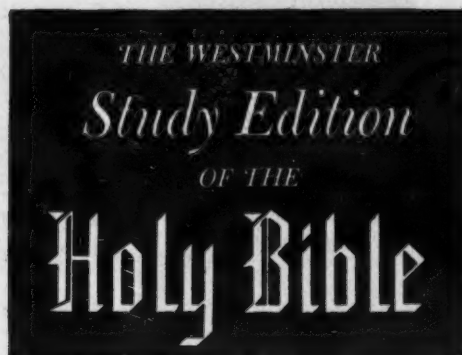
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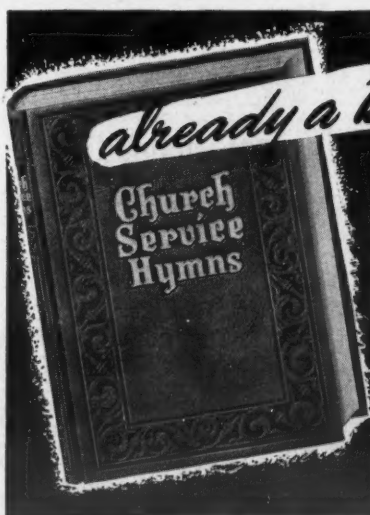
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SUNDAY SCHOOL LESSONS

(Continued from page 10)

the world. Germany was molded into a nation of arrogant supermen by the books of Nietzsche with their insistence that "God is dead." Hitler's "Mein Kampf" and Karl Marx' "Das Kapital" have done inestimable damage to the thinking of millions. The one Book that has out-sold them all is the Bible. In this Book men have heard God speak to them and have been saved. "The Bible is the only infallible rule for faith and life." Let us begin our study with a new resolve to become more personally acquainted with our Bibles.

Questions:

Here are basic questions: "Where did I come from and where am I going?" "How shall I handle trouble?" "How can I get along with my fellow men?" "Why, when I know right, do I do wrong?" "Why do the innocent suffer?" "How can I be saved from the consequences of wrongdoing?" How does the Bible answer these questions?

According to the Oxford University Press, in a survey of the Bible-reading habits of American city homes, only one-fourth read the Bible daily. How about your community? What will you do about it?

• Sunday, October 10th

BIOGRAPHY IN THE BIBLE

GENESIS 11:31, 12:5, 17:1-8; PROVERBS 3:6

HE BECAME MAN and dwelt among us." If He had not come we would not know God as a loving Father. Multitudes admire the teaching of Jesus who have never learned to know Him. Christianity is the only religion that centers in a person. John rightly called Him the Word. We can not separate what He said from what He was. It is God's method of revealing Himself to us.

Sometimes we forget this basic fact when we turn to the biographies of the Bible. God writes His messages for us in the lives of men. With them, too, it is not only what they said, but what they were. Some were good and others bad. Even the best of God's messengers had their weak moments. The Bible writers did not hide them from us. As we read their stories we find them relevant to our times. Character has changed little since the first man walked the earth. There were men who followed self-interest then as now. They would sell eternity for a bit of time. There were multitudes who settled down into easy ways of living and who fought against all progress. They are still around. There were others who lifted their eyes to the hills and moved on to high plains of living where God was near. God spoke and they obeyed.

Abram was a pioneer for God. He might have remained in Ur of the Chal-

dees, respected and comfortable. True, heathen worship and practices were all about him, but he could live his own life. God called him and he plodded on toward the promised land, not knowing where the way would end. His whole life was like that, full of implicit trust in God's leading. Childless till old age had come, he and Sarah were given a son. God had promised it, and Abram, at least, believed. Then God called on him to sacrifice that son of promise. He stood the test and still had his son and a new confidence in God. He was given a new name, Abraham, father of many. It was prophecy of the nation that was to bless the world.

Abraham's faith led him to be a man of peace. Only once did he resort to arms in order to save his nephew Lot. His treatment of ungrateful, grasping Lot is a classic in human relations. He could have stood on his rights. All Lot had, came from Abraham's kindness. Yet he gave Lot the choice of the land. For his unworthy nephew he prayed, hoping he could be saved from the destruction of Sodom. When a man is right with God he will be like that. If we would try Abraham's method in international relations we might discover the one way to permanent peace.

ONE BLOT is written into the record of Abraham. In Egypt to avoid a famine, he tried to pass off his wife Sarah as his sister. It was a moment of weakness for this man of faith. We all have them. How much better to have told the truth and left the outcome to God.

Abraham set up an altar to God wherever he lived. Follow him through his long wandering way and there will always be the ruins of altars to testify to his constant practice of the presence of God. That is a good example for any age in history and for every man. When we neglect the worship of God, forget that He is always present, we become worldly and self-seeking. Perhaps this is what Abraham failed to do in Egypt. Our knowledge of God, through Christ, is so much better than his. How it would change our lives if we remembered the promise, "Lo, I am with you always."

We have garnered but a few of the great life lessons in the life of one saint. The biography of Abraham is but one example of hundreds of Bible characters. They walk across the stage of Bible history with divine purpose. Each one is a message of God to us. The same confident trust in God that led Abraham, Joseph, David, Daniel and the rest will lead us. These are flesh-and-blood men and women. Their stories are intensely interesting. Some of the most interesting recent fiction is built around Bible characters. Writers like Sholem Asch, Dorothy Clark Wilson, Lloyd Douglas and Florence Bauer have proved the power of Bible biog-



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raphy. Children find Bible stories more interesting than Mother Goose. Let us go reverently to our Bibles and become acquainted with more of the men God chose to reveal His will to us.

Questions:

Walter Russell Bowie wrote, "The impulse of the pioneer is the creative force of human history." Name some of the pioneers in the Bible and tell how they blessed the world.

Use your concordance and find the references to Old Testament characters in the New. What does this tell you of the lasting value of their lives?

• Sunday, October 17th

LAW IN THE BIBLE

DEUTERONOMY 6:20-25; LEVITICUS 19:9-14, 17, 18; MATTHEW 22:37-39

FATHER, WHY? Boys in the days of Moses were not so different from the boys in our homes today. When they want to know, they ask father. However, our boys have a great many others to ask. Teachers, pastors, school-mates—father has many rivals today. In Bible times the most of a boy's schooling was in the home. The home was his Sunday school and his parents the religious teachers. Father was supposed to know God's laws and was responsible for teaching them to his children. In our lesson from Deuteronomy the writer is giving a helping hand to the harassed father, when his son asks why he must obey all the strict rules for conduct required of a Hebrew lad.

The question gave opportunity for retelling the story of God's deliverance from slavery in Egypt. What had that to do with keeping these laws? They are instructions from that same God who had been so good to Israel. Gratitude to Him should lead to the desire to obey Him.

There is another answer given. The father can tell his son that all these rules of conduct are "for our own lasting good." (Moffatt translation.) It is hard for any boy to believe this. God is easily thought arbitrary, giving orders just to show His greatness. Fathers are often misunderstood in the same way. Young folks do not realize that their elders are speaking out of wide experience. Johnny, laid over father's knee, and expecting the shingle, does not believe it when father tells him, "It is all for your own good." Mary, refused permission to go on a late date, somehow feels that mother is being arbitrary. So it is with God's laws. Surely He knows what is best for us and all His children. Can we not trust His good will?

ONLY A FEW of the many laws required of the Jews are given in our lesson. The basic laws are given in Exodus 20, the Ten Commandments. In fact, they are the basis of all law and studied in every law-school today. It was the childhood of the race and the

people needed many detailed instructions for living. Note some of these: They were not to reap their crops too closely. This would give the poor and resident aliens a chance to glean some grain. They were not to cheat, lie, defraud, curse the deaf, trip the blind, slander, make false charges or cherish hate. They were to be just to all, not partial to poor men or deferring to the powerful. Modern social planners have not gone much beyond such laws. If obeyed, life would move to a much higher and happier level. Many of the ideas developed by Jesus in the Sermon on the Mount are in the laws of Moses.

What about the motive for keeping them? We have not mentioned the ceremonial laws. They had to do with worship. Here is the root of law-obedience. It is our attitude toward God that sets out our attitude toward His laws. When worship is vital and not a mere form, it leads to right relations with others. Lord Haldane said, "Science deals not with what ought to be." It is when we are aware of God that our consciences come alive. If we believe in God we will be sure that His commands are "what ought to be." We should live righteously because we love and trust God. That comes first.

Jesus summed up the commandments in the law of love. He issued a preface to the Golden Rule: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." The Jewish boy was taught to love God because He had delivered his people from Egypt. We will love God when we realize that through Christ He has delivered us from worse slavery. The measure of our appreciation of His grace will be the measure of our desire to be and do that which will please Him.

After this relationship is established with God, we are ready for the Golden Rule, "You shall love your neighbor as yourself." No, that is not stated in the usual form of the Golden Rule, but it is the heart of it. If we love others as we love ourselves we will treat them on that basis. Even the keeping of the letter of the law is not enough. Love, learned from Christ's love for us, must be the Christian's inspiration and pattern for neighborliness. "Love is the fulfillment of the law."

Questions:

There are some who are telling our youth that there is no such thing as absolute right and absolute wrong. They say that morals are only the customs that men approve at any given time. Discuss.

"You shall not" is usually the introduction to the laws of Moses. Ought all laws be positive—"you shall?" Can children be nurtured into good men and women without ever giving them a negative command? What is the value of law as a discipline?

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• Sunday, October 24th OLD TESTAMENT HISTORY

I KINGS 4:21-29, 11:6, 9-11; PSALMS 33:12

"GOD becomes progressively less essential"—that from a college professor in a great university! Many who have not accepted the teaching of Karl Marx have been contaminated by Marx' theory of history. He called it "economic determination." He believed that man is shaped by his environment. There was no place for the supernatural, no place for God in his conception of history. What men ate and wore, the climate, the ease or struggle with which they earned a living—all these made history. Wars, migrations of populations, periods of culture and of savagery were the result of economic forces. His application of this principle was an attempt to change history by change in economy. The contradiction here is evident. If we are the result of economic forces working on us from without, how could we be free to alter our economy?

The Bible view of history denies all this. Here God is pictured as entering actively into history. He uses even heathen nations and evil kings to work out His purpose. He leaves men free, yet overrules their sinful plans for the ultimate good of man. He allows men to discover that they flout His laws at their own peril. In the long view of Bible history, sin never pays. Right makes might, not the size of armies or the power of planes and bombs. The blessing of recorded history is that we have perspective through it, and can see more clearly God's hand and purpose. While we are making history, we are too close to passing events to recognize that God is at work. We are likely to cry out, "Why does not God do something?" Standing a century later and looking back on our era, we would not need to ask.

Much of the Old Testament is history. Even the poets and prophets are seen to be a part of the history of God's dealing with the Hebrews. Looking back across the New Testament, we see that this chosen people were not an end in themselves. Their destiny was to prepare the world and provide a setting for the coming of Christ. They missed their opportunity and remain one of the most difficult racial problems of our generation.

AT FIRST ISRAEL was under family government. The best example of this type of authority is found among the Arab tribes today. The head of the family rules with absolute power. Then the nation was subjected to the test of slavery in Egypt. The Bible describes in detail how God, through Moses and Aaron, brought them out of Egypt to the land of their fathers. The tribes were held together by the necessity of surviving in the wilderness and con-

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quering the promised land. Then they continued under a very loose federation, with prophets like Samuel to transmit God's messages to them. The greatest unifying influence was their tabernacle and the ark of the covenant. Feast days brought many pilgrims together.

Then the demand came for a king to lead and rule them. They wanted to adopt the type of government of the heathen about them. Saul, the first king, proved a failure. David was the empire builder and led his armies to free the nation and extend its borders. Solomon followed. Our Scripture lesson is taken from the period of his reign. It is called "The Golden Age" of Israel. From a material standpoint this was true. He was not a warrior but a smart diplomat. By alliances, including intermarriage with the royal families of rival nations, he broadened his influence and reputation. The luxury of his court; his extravagant building program, including the beautiful temple in Jerusalem; his reputation for wisdom—all these made him great among the rulers of his age. It was dreams of a revival of such an empire by the Messiah, that led to the rejection of Jesus. There was little of Solomon that the Jewish leaders could see in the humble Galilean carpenter with His complete disinterest in material, worldly achievement.

SOLOMON was a failure, almost as dismal as Saul. His greatness was a shell; within he was corrupt and worldly. He had moments of God-awareness, but the sum total of his reign was little different from that of the heathen kings about him. He wrecked the economy of Israel by his extravagance. By the time he was succeeded by his son, the nation was ripe for revolution, and fell apart into Israel and Judah. Disintegration continued under succeeding kings in both nations, and captivity followed. This experience of God's judgment led to a new appreciation of spiritual values. Never again did Israel fall into idolatry. Also never again did Israel become a truly free nation. God swept away their material foundations in order to lead them to depend on Him. Yet they did not learn the lesson of their own history.

Questions:

Bishop Oxnan, in an address on "The Bible Now and in the Post-War World" said, "This is an 'if' moment in history and we are about to make this choice: either a new and selfish imperialism . . . or a new, sensible internationalism." Discuss in the light of Bible history.

Cite instances from the history of the world where what seemed to be the victory of evil has proved to be for the good of mankind. Can we believe that God still works His will in history as He did in Bible times?

• Sunday, October 31st

WISDOM IN THE BIBLE

PROVERBS 10:1-9; ECCLESIASTES 2:1-3

LEADERS of Hebrew thought and life may be divided into three groups: the priests, the prophets and the wise men. Because the nation was directly ruled by God—a theocracy—the priestly men interpreted and enforced the civil as well as the ceremonial laws. Prophets were not a fixed group with a continuing ministry, but were more often called in emergencies to challenge the nation to return to dependence on God. They came from all walks of life and used little diplomacy in their messages. The wise men sometimes called "scribes," seem to have been a more permanent class. They were teachers of youth, respected by all. While we think of the prophets as the great religious leaders of Israel, the wise men were closer to the people and probably had as much influence on their daily lives.

All nations had their wise men. Their sayings are found duplicated in the literature of many nations. They were philosophers, which means "lovers of wisdom." They used short, pithy sayings in their teaching. In Proverbs we have a collection of these sayings gathered from the Hebrew wise men.

Much philosophy is mystical and abstract. Not so with the philosophy of the wise men of Israel. It has to do with conduct, with ethics. It seeks to solve the practical problems men face. It seeks to warn against unrighteousness. It differs from the wisdom literature of other nations in its reference to God. While it teaches that doing right pays and doing wrong brings disaster, it looks to God as the rewarder of righteousness and the punisher of wickedness.

Ecclesiastes is not written in the choppy form of Proverbs. It is the record of experience with various philosophies of life. Lynn Harold Hough calls it, "The Note Book of a Dillusioned Man of the World." The writer has lived. He has tried nearly everything. Finally his worldly ways have led to a dead-end. He has the same purpose as the collector of the Proverbs. He wants to encourage men to godly ways and to warn them that worldiness leads to sackcloth and ashes.

Judged from New Testament standards, neither book rises to the Christian level. We have a better motive for living good moral lives than the reward. The love of Christ constrains us. We do not do right simply because it gives us the most satisfaction in the end. "If you love me, keep my commandments," is the Christian's persuasion.

OUR SCRIPTURE LESSON offers samples of the wisdom that characterizes these two books. The court of Solomon was the Mecca for wise men from all over

the known world. Solomon himself had a reputation for wisdom. Many subjects are treated. These nine verses from Proverbs credited to Solomon, treat of the following: A sensible son; honesty; slackness, or laziness, applied to reaping instead of sleeping when the grain is ripe; God's blessing on the good; the memory of the upright; respect for authority. The proverbs are all written in balanced form, the second line usually beginning with "but." If they were used, as we think, for teaching purposes, they would probably be recited in unison and memorized.

The passage from Ecclesiastes records his experiment with pleasure. It clearly pictures Solomon's life though it is not generally thought that he wrote it. Certainly it describes the kind of life that proved to be disillusioning to Solomon. Ecclesiastes drank wine in order to put himself in the mood for folly. If we go to later verses in the chapter, we read of the mansions he built, the beautiful gardens he laid out, the riches he acquired, and the loose women he gathered into his court for entertainment. In the end it was all vanity. The lust for pleasure defeats itself. Even with wine for a stimulant, he found less and less satisfaction in life. His conclusion keys with that of numberless men and women down through the centuries. Living for pleasure is self-defeating. He grew to hate life. Apart from God there is no happiness.

These books had their mission to the youth of Israel. In the realm of thought they did what John the Baptist did in the realm of morals. They "prepared the way for Christianity by showing the need of it." It is not enough to be convinced that goodness pays or that wickedness is selling eternity for the pleasure of the moment. Men are not reasoned into goodness. The common plaint of man is, "When I would do good, evil is ever present with me." Our problem is not that we do not know what is right, but that knowing the right we are not strong enough to do it. Ask the alcoholic or the victim of any other evil habit, and he will tell you how he hates his slavery to habit. Jesus Christ can redeem men from sin, if they will let Him. He not only shows the way to live, but becomes that life in us. To trust Him is to be endowed with power for good life.

Questions:

Is education the solution to the problems of life? Statistics show a large increase in the number of college graduates in our penal institutions. They are a majority in the institutions for the cure of alcoholics. Discuss the need of Christian education.

Secularism means living for the time and not for eternity. What evidences of secularism do you see in the life of your community? How can it be overcome? What will your church do?

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CHILDREN'S CHOICE

(Continued from page 21)

cynical, almost scornful, look in her eyes. "I may even have my own salon some day. Who knows?"

Sanborn helped himself to a muffin and spread it liberally with Muriel's home-made strawberry preserves. Somehow Leona seemed to strike a foreign note in the family ensemble. Was she a revert to some unknown or forgotten earlier generation, a throwback in the genealogical history of the Sanborn line? He had never been able to decide.

Tentatively, he felt his way now. "It's all right, of course. But Mother and I had hoped you would select something more—well, altruistic. I guess that is the word I want. Now take nursing..."

"And have to do just exactly what some doctor said, regardless of whether I thought it was right or wrong? Nothing doing, Daddy. I'm going to be the one to do the deciding and the dictating!"

"Well, I hope you decide on some pretty and practical styles for us fashion-followers," contributed Beatrice placatingly. "Don't you, Mother?"

Sanborn lapsed into silence. After all, it was enough that he had been given a son to follow in his own footsteps and in those of his father before him. Three generations...

AS SOON as breakfast was over, the members of the family scattered to their several activities and vocations. Sanborn left for his round of scheduled operations and hospital visits; Beatrice left for the kindergarten to turn in her final reports for the school year, and the twins mounted their bicycles and sped off to the high school for the final coaching and rehearsal of the evening's important exercises.

Sanborn, after dropping Beatrice at her school, drove on out to the big red-brick building where his work awaited him. He made but one stop on the way: as he passed the temporary office of the bridge-construction firm, he caught a glimpse of a tall khaki-clad figure and, pulling to the side of the street, he stopped and extended his hand.

"Hello, Dick. I hadn't heard you were back. Beatrice said you had to go to New York to see about some more materials or something—"

Richard Carlton gripped the proffered hand. "Just got back half an hour ago." The engineer's brown eyes smiled at the older man; little puckers of sun-wrinkles creased his tanned skin. "Good to get back on the job again. Never could stand desk work. How's—everybody?"

"Fine, just fine. Beatrice is saving a place for you in the family row tonight, at the commencement exercises. You'll be there?"

"I certainly will. That's why I hustled back, when I really should have waited another day. But I had to see that boy

of yours get his diploma, Doctor Sanborn. They don't turn out youngsters any finer than yours."

"That's pleasant hearing for his dad," laughed Sanborn. "Well, so long until tonight, Dick. See you then."

With a wave of his hand to the engineer, Sanborn let in his clutch. Beatrice was a lucky girl, he told himself happily. Dick Carlton did not need to worry about his welcome as a son in the Sanborn family.

And yet... Sanborn lifted his shoulders in an impatient shrug. Why did Len have to fall so hard for the fellow? Of course it was only kid hero-worship. But—

Oh, well, he was probably just a jealous old dad. Nevertheless, Len was his. His. The boy he and Muriel had prayed for, to carry on the family tradition.

Arrived at the hospital, he promptly forgot Dick Carlton, putting out of his mind, with the practice of years, all thoughts not pertinent to his work. But later, relaxing and scrubbing up after his two hours in the operating room, he found himself thinking again of Len. The boy had a long, long way to go before he would be ready to join him in the Sanborn clinic; yet, after all, the intervening years would be happy ones for both.

He made the rounds of his room calls with the pleasant day-dream of an imaginary Len at his elbow: "You see this reaction? Pulse stronger, temperature down. That's the way it should work. Now in some cases..."

The sun shone warm and bright. He ate his noon lunch, as he always did, in the little cafe close to his downtown office. Len's last day in high school. Then his pre-med course. Then his years in school, and his internship. And after that—Doctor Leonard Sanborn III!

At his office, Sanborn paused a moment in the waiting room to look at the large oil portrait of his father which hung in a niche between the windows. A tall, spare, white-haired man with eyes whose bright, keen blue had refused to fade with the years, looked out at him from the gold frame. Leonard Sanborn Sr. had come here to White River when the town was a lusty, brawling logging camp, and had lived to see it become a city with schools and churches and a hospital second to none. He had found it a good place in which to locate, to raise his son, to sleep at last beside his beloved wife on the quiet hillside overlooking the river...

The afternoon stream of patients flowed in and out of the office. The afternoon wore away. Sanborn, accompanying a departing patient to the reception desk to register a future appointment, stared unbelievably at Len seated below the portrait. Len had not seen him. The unconscious profile showed new, stern lines; and the physician's calm surrendered to the father's quickened heart beat.

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"Len!" He crossed the big room in two strides. "Are you hurt? They should have called me—"

"I'm all right, Dad." Len swallowed with a distinct effort. "I told them I'd wait. Just wanted to talk with you a few minutes, that's all."

Sanborn turned to survey the waiting room. "Be through in another hour," he estimated. "Sure you're all right?"

"Sure, Dad." Len mustered a smile. "It—it's about tonight, that's all."

Sanborn returned reluctantly to his private office. *It's about tonight.* What could it be? Then, true to the training of years, he dismissed his thoughts. His life was for others; their illnesses, their troubles came before his own.

WHEN the last patient was dismissed, Sanborn returned to the waiting-room. "All right, Len. Come on in. Let's hear it now."

Len sat down in the patient's chair at the end of the desk. In the strong light from the unshaded window, his face was pale and the new lines showed clearly around his normally smiling mouth.

"I-I-well, it all started this afternoon. You know Mr. Wolfe has been planning on a roll call tonight, with each of us responding with a statement as to what we are going to be after we leave school."

"Of course," interrupted Sanborn impatiently. "It's a nice idea, I thought. What about it?"

"Well, this afternoon he gave us a final briefing. And he emphasized that we are to respond with not so much what we expect to be as what we want to be."

"Of course," echoed Sanborn again. "Well, there's nothing to get stirred up about that, that I can see. You will say medicine, and that's all there is to it."

Len got quickly to his feet. Sanborn, looking at him, felt again a quick heart-throb of alarm.

"I-I can't, Dad. I know that's what you and Mother have planned and expected all my life. But I—I've got to be an engineer, Dad. Like Dick Carlton. I hate medicine. I hate it! It's patching up people's bodies, and that's all. But engineering—why Dad, when you're an engineer you are working with the forces of the universe. All outdoors. And don't you know—'faith to remove mountains'—and 'it can be done'?"

Sanborn, sitting motionless at his desk, felt his strength ebb away from him, leaving him powerless to move or speak. This—this was a nightmare from which Muriel would presently awaken him. *This wasn't true . . .*

The silence was broken at last by Len's voice, wistful now, with a little-boy note of pleading. "You see how it is, Dad?"

Somehow Sanborn fought a little air into his compressed lungs. "You really mean this, Len? After all our lifelong plans . . . ?"

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PAUL RIEGER, 281 Arj Center Bldg., San Francisco

"Yes, I do, Dad."

Sanborn got up slowly and, crossing to the window, stared out at the blank, red-brick wall of the adjoining building. Len mustn't see his face. Not now, not until he could compose himself. He mustn't fail the boy—not at this critical moment in the lives of both. He would lose him forever if he said the wrong word now.

"Lord, give me strength and wisdom," he pleaded in silent prayer. "Help me to take this."

After a long moment he slowly turned. Len was still standing quietly, with something of his own calm strength which he had called up so often in times of need.

"You're sure, Len, that you aren't unduly influenced by Dick? He's a grand fellow, and I wish him and Beatrice all the happiness in the world. But are you sure you haven't been—well, swept away a little by him? You have been accustomed since childhood to the idea of being a doctor. It's been—let us say it's been like a fellow playing with the little girl next door and then growing up and marrying her. Not so glamorous, perhaps, but—"

"Safer than falling for a girl from the wrong side of the tracks," finished Len with a wry smile. "No, Dad, I've wanted to be an engineer long before I ever heard of Dick Carlton."

Sanborn drew a deep, steadying breath. "That's it, then," he declared firmly. "Of course I'm disappointed. But it's your life, after all, and I wouldn't have you a square peg in a round hole just to please me. It wouldn't do."

He glanced at his watch in a gesture of dismissal. "You hustle home now and tell Mother I'll be right along in a few minutes. Got a bit of work to do first."

He turned toward his desk, then swung about to drop his hand on Len's shoulder. It rested there a moment, and then slid down Len's arm to clasp his hand. "Good luck," he muttered. "Tell them I'll be right there."

He dropped into his chair and listened until he heard the door close behind Len. His hands, dropped limply on his desk, slowly clenched into fists as the rosy dreams of a lifetime crumbled into dust. Dr. Leonard Sanborn III. An engineer . . .

SUPPER in the Sanborn household that evening was a quiet affair. Len was moody, silent, while Leona too seemed preoccupied. Sanborn, watching them, wondered dully if there might not be scientific truth in the theory that some peculiar psychic bond existed between twins. Only Beatrice and her mother were bright and cheerful.

But later, in his reserved seat in the high school auditorium, as Sanborn watched the fifty-two graduates file in and located Len and Leona in the capped-and-gowned procession, his

heavy heart lifted in a throb of personal pride. After all, there were "diversities of gifts" in this world; diversities of administrations, "but the same Lord." He must hold fast to that.

The exercises began. The usual songs, an invocation, an address by a noted speaker imported for the occasion, all followed in regular succession. And then the principal came to the front of the platform and spoke a few earnest words:

"My friends, parents and neighbors of this class assembled here tonight, in returning these young people to you, we are doing so with the hope that many of them may go on further in the fields of higher education. At any rate, where this is impossible, we hope that they may fill a worthy place in this world. We have tried to impress upon them the desirability of 'hitching their wagons to a star,' to have high ambitions rather than to be too easily satisfied with mediocrity. In this connection we are introducing a little innovation: we are about to have a roll call of the class, with each member responding with his choice of occupation or profession. I will ask each one to speak up clearly when his or her name is called."

Sanborn listened dully. This evening, which he had anticipated with so much pleasure, was now merely some-

SECRET

I knelt before
A budding rose
And tenderly spread its petals apart
To find the secret
Of why a flower grows.
I searched deep into its petalled heart.

What did I find in that bud of the sod?

I found the secret!
For there on my knees
I found God.

—Robert R. Potter

thing to be gone through with as quickly as possible. Called in alphabetical order, the twins were not reached until near the end of the list. Then Len was called first: "Leonard Sanborn."

Sanborn's hands, already tense in his lap, suddenly clenched. Then Muriel was whispering in his ear: "It's his life, Leonard. Not ours."

Len's voice was very clear and distinct in the silence: "Civil engineering."

Sanborn did not move; he was dimly conscious of Muriel's hand on his own. The next name was called: "Leona Sanborn."

Sanborn roused himself. After all, he had a daughter as well as a son. Perhaps he had been a one-sided parent—unconsciously, it is true, but a partial one nevertheless. This strange quiet girl, so little understood by either him or her mother—

"Medicine."

Sanborn's head jerked; he shut his eyes tightly for a moment and then opened them to stare at the white-faced girl on the platform. Were his ears playing tricks on him? Was this Leona's answer? His world had been turned upside down within the last few hours; it was small wonder if his physical senses were deranged. But no—the thunderous applause that broke out so spontaneously told him the beautiful truth.

Afterward, as the graduates stood in the long receiving-line to acknowledge the handshakes and congratulations of the audience, Sanborn and Muriel made their way up to the twins. They reached Len first, with a simple, "We're proud of you, my boy"; but Leona . . .

Sanborn could only stare speechlessly at this bright-eyed, pink-cheeked girl who flung her arms around his neck and whispered earnestly in his ear: "You always said—you didn't approve—of women doctors. That's why I didn't dare—to stick around the office or the hospital—like I wanted to. It spoiled me for anything else—for days afterwards. But when Mr. Wolfe talked to us this afternoon—I knew I had to speak. I had to, Daddy!"

AS THEY left the building, Sanborn turned to Dick Carlton with a request. "Dick, will you let Beatrice drive mother and the twins home in the family car, while you take me around by the office? I want to stop there just a minute. And then we'll all go home and celebrate. Mother's got something good to eat in the icebox, I know."

He could scarcely wait for Dick to pull up in front of his office. "I won't be a second," he promised, and bolted between the double street doors.

But inside the waiting room, he paused; and then, going slowly up to his father's portrait, he looked at it long and earnestly in the soft illumination of the dim night light.

"From now on, the boy will be Dick's," he whispered at last. "But the girl will belong to us. 'Diversities of gifts, but the same Spirit.' Sometimes we parents have to learn it the hard way, don't we? Maybe it once hurt a mother of long ago when her Carpenter Son abandoned the trade to become an itinerant preacher. Who knows?"

He glanced at the frosted-glass door that now opened into his laboratory. He had always planned that room would be Len's private office. But now, in his mind's eye, he saw another name printed on it in gold letters: "DR. LEONA SANBORN."

He turned back to the portrait. "It will look pretty swell, eh, Dad? Won't it?"

The pictured lips seemed to smile. And with an answering smile, Sanborn hurried back to rejoin Dick Carlton in the car.

THE END



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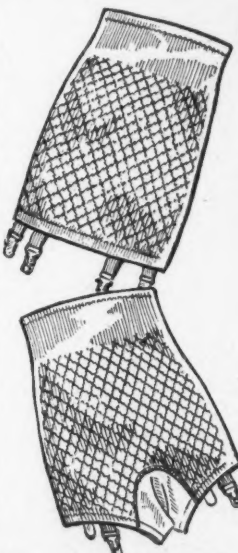
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Back Talk

LETTERS TO THE EDITOR

Priest Vexing

TO THE EDITOR:

Please cancel my subscription to your magazine. It is stupid of me, but until I received my first copy I wasn't aware that I had subscribed to a Protestant journal. To continue to receive it further might vex my Christian priest. In religion one should take no chances—a thing is either right or wrong. The authority of judgment rests on the established authority of Christ's representatives. So sorry to annoy you.

Erie, Pa.

RONALD S. PHILLEO

Thank You!

TO THE EDITOR:

YOUR CHRISTIAN HERALD is wonderful in many ways. It is a good feeling to pick at random any article and know you will not be "cheated" by its being dull or of low morals. We appreciate your type of magazine. Too often the general public will take for granted the "good" and write only to criticize. So let us now say "THANKS" to you and your staff for a really worthwhile magazine.

Texarkana, Texas

GLENN EBY

Voice of the Andes

TO THE EDITOR:

On behalf of the entire staff of the Voice of the Andes, let me express our sincere appreciation and gratitude to you and your editors and publishers for the splendid article concerning Radio Station HCJB, which appeared in your July 1948 issue. The writer has just recently returned from the field in Quito, Ecuador, and it is indeed a thrill in coming back to the homeland, to find such splendid cooperation vouchsafed our missionary broadcasting station as you have given in the article mentioned.

New York, N. Y. CLARENCE W. JONES

Are We "Militarist"?

DEAR EDITOR:

We will take CHRISTIAN HERALD a little longer, but if it keeps on being more militarist than Christian, we will stop. We know the world is going to its end, but we will not be on the side of those working to bring it there. We are following the Prince of Peace, as in Matthew 5.

Millville, N. J.

(REV.) A. DEVOS

• We appreciate Reader Devos granting us a period of grace in which to prove we are Christian. Perhaps in that time we will be able to convince him (and a few other readers who interpret our belief in preparedness as a love of war) that CHRISTIAN HERALD has never in its history worked so hard for peace as right now. This magazine's stand was outlined plainly in the July editorial, "We Are For Peace at EVERY Price!"—Ed.

Bouquet

DEAR EDITOR:

I am writing to express my heartiest appreciation of CHRISTIAN HERALD. I have no criticisms or any suggestions. In other words, I am pleased and want to express my thanks for the inspiration and genuine enjoyment I receive in reading each issue of the HERALD. I do not remember how many years I have had the good fortune to keep the magazine coming to me; I look forward with keen pleasure to the coming of each copy. I am now 83 years young and still eager to have your periodical. I just felt that I wanted to say the above to you. In my estimation you are doing a most wonderful work.

Memphis, Texas MRS. P. M. FITZGERALD

Mistress Nicotine

TO THE EDITOR:

In Matthew 6:24 we find Jesus saying, "No man can serve two masters." When anyone begins the use of tobacco he becomes a slave of Mistress Nicotine and accepts a fake God, and will do most anything to get his or her cigarette. The trouble is we neglect the first commandment, "Thou shalt have no other Gods before me." The user of tobacco becomes its slave, and, while it does not harm him as much as alcohol does, it separates him from God just as surely, because he can not serve two masters.

Sturgeon Bay, Wisc.

MRS. L. H. STEPHENSON

TO THE EDITOR:

I know a man sixty-five years old who walked two miles last winter after 9 p.m. for a package of cigarettes. A little paper and some tobacco have the irresistible power to make a man slave to a despotic craving. I saw a 15-year-old boy the other day smoke three cigarettes in twenty minutes. That boy is in peril of making foolish decisions because of a weak will.

Union, Maine

WALTER S. SYKER

T.N.T. and Booze

TO THE EDITOR:

Lt. Martin S. Munson stated in "Back Talk" (May issue) that "The average article and comment in your magazine concerning the question of alcoholism is an insult to the thinking members of your readers. . . . You do not condemn T.N.T. and the rifle when you condemn war," etc. I fear the lieutenant is not one of the thinking readers or he would see the difference. One cannot travel many blocks in city or hamlet without seeing a sign offering liquor for sale to people who buy, drink and go out and commit sin and crime because of its effect. Not so with T.N.T. and rifles; the comparison is rather odious.

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